IMPRIMATUR,

Sept. 5.
1687.

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AN ANSWER

To a BOOK, Entituled,

Reason and Authority:

OR, THE

MOTIVES

OF A

Late Proteſtant's Reconciliation

TO THE

Catholick Church.

TOGETHER

With a brief Account of *Auguſtine* the Monk, and Converſion of the *Engliſh*.

In a Letter to a Friend.

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AN ANSWER

To a BOOK, Entituled,

Reaſon & Authority, &c.

SIR,

I Have juſt now read over a late *Book*, entituled, *Reaſon and Authority*; I read it with an exceſs of pleaſure, being ſurprized and amazed to find Reaſon ſo baffled, and a monſtrous Authority advanced againſt all reaſon. Non-ſenſe, I perceive, is in faſhion; and if I and You have as little ſenſe, and are as impertinent as others, I may be a *Writer*, and You a *Reader*.

I perceive by that *Book*, that a certain Man has left our Church without reaſon: He was adviſed to take reaſon, and make the beſt uſe of it in the choice of his Religion, and the ſetling of his life and practice in order to ſalvation; but he could find no reaſon to ſerve him. He narrowly eſcaped being an *Atheiſt* with reaſon, and had almoſt denyed the Being of a God, or at leaſt his Providence, with reaſon; and ſomething that looked like to a demonſtration againſt the immortality of the Soul had ſo confounded him, that he was up head and ears in the water all ſouſed, and *plunged* in the doubt, and whether he is yet out of it, we know not. P. 2, & 3. P. 4, & 5.

The Man goes on and conſiders the grounds of Religion, the *Jewiſh* and the *Chriſtian*; and finds little reaſon
P. 5. to think that the *five Books* commonly aſcribed to *Moſes*, were ever written by him; he finds ſo many miſtakes, and ſo many errours in the beginning of *Geneſis*, that he gives you to gueſs his meaning, though he will not ſpeak it, to be, that the *Jewiſh* Religion is little elſe than a forgery, and that it has but ſmall evidence of a Revelation from God Almighty.

Thus leaving the *Jewiſh* Religion, the Man in all haſte
P. 6. goes to the *Chriſtian*, and conſiders the New Teſtament, as the Book which all Chriſtians in all Ages have owned, to be the Records of the Chriſtian Doctrine: He does not ſay by whom they were written, but at the reading of the firſt *Chapter* of St. *Matthew* he was hair'd out of his wits; He met with ſuch difficulties, that his reaſon could not anſwer, if he brought any with him to the reading of it; for it is to be ſuſpected that he uſed none, becauſe a little reaſon in ſuch a caſe as this, would at this time have lead him to have conſulted his Authority. For if he, whom this Man calls God's *Vicegerent*, and the great *Elias*, that is ſuppoſed to ſolve all doubts, can ſay no more to this difficulty, than he himſelf could, he might have kept his Reaſon ſtill, as bad as it was, and have been content to be ignorant with Reaſon, as well as under Authority.

But, Dear Friend, look about you now; Thus far our Authour, booted, and ſpurr'd, and whipping on, has gone without reaſon: juſt now reaſon comes in a moſt unlucky time, I think for no other purpoſe but to fool the Man, and ſet him to combate with an Adverſary that will certainly be too ſtrong for him; for inſtead of fighting us, he now attacks Chriſtianity it ſelf, and does all the miſchief he can to that Common Faith, which he and we profeſs: To this end he revives old Controverſies, and ſtarts new ones, and makes Schemes of Chriſtian Doctrine, and that to ſhew to the World

World that *Christianity* has as weak a Foundation as the *Jewish* Religion was declared before to have.

To this end, I suppose, he tells us the three next things. 1. That *some of the Orthodox did not receive into the Canon of the Scripture, some of the Books that are now in it, for near 200 years after the death of our Saviour.* P. 7. 2. That every Christian is not able, by reading of the Scripture, to compose such a *Creed as that of Athanasius.* P. 7. 3. That there are some obscure Doctrines hard to be understood amongst Christians; and here he sets down the *Trinity*, *Consubstantiality*, *Transubstantiation*, *Predestination*, and *Freewill*: every one of these are altogether impertinent to this Man's purpose; they may be of some use to an *Atheist*, and serve him that is resolv'd to give a secret wound to Christianity; but they signify nothing to a *Roman Catholick*, or to him that would plead for Authority to determine Controversies in Christianity in opposition to Reason.

For, *first*, All the Churches in the World are now agreed about the Books of the New Testament; and when the Orthodox in ancient times concurr'd in the acceptance of the Books that are now in the Canon, they came to this conclusion merely by the reason of the case, without the least interposition of any Authority of Pope, or Council: the last Book doubted of was the Revelations; and the reasons for receiving of that, any man may reade in *Eusebius*, lib. 7. cap. 27. as he sets them down in the words of *Dionysius* of *Alexandria*. Euseb. *lib.* 7. *cap.* 27.

Now I cannot imagine to what purpose this Gentleman puts us in mind of this old Controversie; if he has Authority for what he does, it may be something for his own satisfaction; I am sure he has no reason to offer in the case that can be allowed by any man else; for the Church of *Rome* is as zealous to preserve every one of these Books in their esteem and reverence, as Ours is: I guess

that possibly he may be tempted to shew his skill in Controversie, and therefore he sets down with an appearance of accuracy, that such *Books were not received into the Canon by the Orthodox for near* 200 *years after the death of our Saviour.* But here the Man's skill fails him; for it is certain that *Irenæus* quotes the *Revelations* in several places, as a Book of like Authority with the rest of the *New Testament*; and he himself tells us, that he wrote in the time of *Eleutherius*; and *Bellarmine* sets him down as a Writer in the Year 180. after our Saviour's birth, and that will lessen the time mentioned of 200. after his death by fifty.

Irenæus, *lib.*4. *cap.* 37.

This mistake is not worth the noting, if it did not give us to see how ready some men are to lay aside not onely Reason, but the Sacred Records of the Christian Faith, not considering the true consequences of their own Action; since it is most certain, that if a full Authority be not allowed to the Books of the *New Testament*, there can be no pretence to any, either in *Pope* or *Council*, or in any thing that is called *Church*.

But our Authour goes on to a *second* thing, and proceeds with more than ordinary caution, and seems as wise as a certain *Spanish Don:* he treads out the ground, measures the length of his Weapon, makes a Speech, and would tempt a man to think he is resolved to fight; but he withdraws safely, and calls in two others to engage; a desire he has to see the *Holy Scriptures* and *Athanasius* his *Creed* to combat one another for his divertisement. Now which of these two he is for, he says not, nor yet seems to guess which would have the better in case of a Contrast: But alas! this man mistakes; those two are Friends; and if there were any difference between that *Creed* and the *Holy Scriptures*, *Athanasius* (if he were now alive) would be the first man to declare against that *Creed:* it is certain he learnt, and founded all his Doctrines upon those; no man

P. 7.

man read them with greater care and attention; no man cites them oftner, or with greater veneration.

Whether our Authour knew this or no, I cannot tell; but after all his preparatory flouriſhes, he gives no more than this dry inſipid requeſt to the Fathers of our Church, that *they would not tell him that every Chriſtian*, ſuppoſe every Baker, Shoemaker, or Cobler, *upon a ſincere peruſal of this Holy Book, would certainly have compoſed the Creed of* Athanaſius. Now this is a thing which never was ſpoken, either by *Biſhop*, *Presbyter*, or *Deacon*, or *Pariſh Clerk*. Can any Reverend *Biſhop* be preſumed to think, and ſay, that the great *Athanaſius* had not more wit and reaſon, more art, more skill in Conſequences than every Cobler and Tinker, or than this Man's two Friends, *Nailor* and *Muggleton*? it is prodigious to think how men dote, that undertake to write Books againſt Reaſon.

But whatever this Man does, or can ſay, moſt certain it is, that if *Athanaſius* was the Compoſer of this *Creed*, he did it upon *a ſincere peruſal of the Holy Scriptures*, by the power of a good Reaſon, and by the skill which he had in Conſequence. As for Authority of *Pope* or *Council* he had none for this Compoſition; this Creed lay in obſcurity, and was unknown in the Church long after the days of *Athanaſius*; and as it was compoſed at firſt, ſo it was brought into the uſe of the Church afterwards for ſome time without any conſiderable Authority, merely by the private reaſon of ſome that were little more than private Men.

Thirdly, In the next place our *Authour* ſets down ſome matters of Faith, *great and neceſſary Articles*, as he calls them; and theſe are the *Myſtery of the Incarnation*, *the Doctrines of the Trinity*, *Conſubſtantiality*, *Tranſubſtantiation*, *Predeſtination and Free-will*. Theſe he examined by his Reaſon, but he does not tell us what account his Reaſon gave of them. It is poſſible after *a ſincere peruſal of* P. 7.

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the Holy Scriptures, that he might find great reaſon to believe the *Incarnation* of our Lord, and the Doctrine of the *Trinity*, and by conſequence that of *Conſubſtantiality*, and ſomething of a *Predeſtination*; and it is poſſible that from thence he found no reaſon to believe the Doctrine of *Tranſubſtantiation*, for herein many other Mens Reaſons would agree with His. This he does not tell us, but yet this I will preſume in favour to him; that he does not think that the *Fathers* in the *Council* of *Nice*, and thoſe in the after *Councils*, who fixed the Doctrine of the *Trinity* and *Conſubſtantiality*; I ſay, he does not think, but that they made their Determinations with higheſt reaſon; I will preſume too that he thinks that the *Fathers* in the *Lateran* and *Tridentine* Councils had reaſon to determine the Doctrine of *Tranſubſtantiation*; for though we think that in theſe two later Councils, the generality acted by falſe reaſons, by prejudice, and by worldly intereſt; yet we do not doubt but they all, and every one of them, pretended to act with reaſon; for certain it is, that the private reaſon of any ſingle man, is a much better guide than the private Spirit of a Quaker, or any other: for a Reaſon may be urged, and is upon information to be corrected, but the pretence to the Spirit is not. But if the *majority* of thoſe *Fathers* at the *Council* of *Nice* were able by Scripture and Reaſon to eſtabliſh thoſe Doctrines of the *Trinity* and *Conſubſtantiality* to be Articles of the Chriſtian Faith; I know not why our *Authour*, ſince he has the ſame Scripture and like Reaſon, might not have done the ſame. Sure I am, that after this Council, *Athanaſius* pleaded much in the defence of the truth of theſe Doctrines, and that not from the Authority of the Council, but from the true ſenſe and meaning of the ſeveral Texts; the ſame way of arguing was uſed in the firſt *Conſtantinopolitan* Council, and ſo it continued, till *Theodoſius*, by advice of *Nectarius*, which he received from *Siſinnius*, took another method.

Sozom. *lib.* 7. *cap.* 12.

After

After theſe doughty performances, our Authour comes in the next place a little more cloſely to Scripture, or the ſacred Records of Chriſtian Religion; and ſets his reaſon to ſearch, and examine them, and, if poſſible, to draw from thence a ſcheme of Chriſtian Doctrine. But here, it ſeems, his Reaſon was jaded, and tyred out much more than in all the reſt of his Diſquiſitions; perhaps he found not there any thing like to the Doctrines that make up the Apoſtles Creed: He does not tell this, though he ought to have done it, if he had compared his ſcheme with it. But he tells us that he diſagreed from all Churches, the Church of *England in her* 39 *Articles, and all the Catechiſms of Catholicks, Calviniſts, Lutherans and Socinians:* I was pleaſed that in his opinion the Doctrine of the Church of *Rome* did no more agree with Scripture than that of the Church of *England.* P. 8. P. 8.

But though I was pleaſed in this, yet I was not very confident of any advantage from it, becauſe our Authour oft queries, and ſeems to doubt, whether his Reaſon does not much differ from other Mens. I know that God Almighty has given different Talents to Men; for Heads, and Brains, and Wits, as well as Hearts, are not alike in every Man. I am ſure the *Ancients*, by virtue of plain honeſt reaſon, were able to find the *Chriſtian Doctrine* in the *Holy Scriptures*; ſo did St. *Irenæus*, St. *Athanaſius*, St. *Hierome*, St. *Chryſoſtome*, St. *Auguſtin*, and the reſt. This was a light to their feet, and a lamp to their paths, ſufficient to ſatisfy thoſe good men in matters of Faith; and as this Man ſpeaks, *in the great and neceſſary Articles.*

But though this Man could not find the Chriſtian Doctrine there, yet it ſeems that he thought that he found ſomething there that pretty well agreed with the dreams of *Ebion* and *Cerinthus*, and with thoſe of his dear Friends, *Nailor* and *Muggleton.* P. 8.

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The *first* of these I am much enclined to believe; and if I were as impertinent as He is, perhaps I might give some evidence of the *second*.

As for *Ebion* and *Cerinthus* this *Gentleman* is too close, and will not give us the least intimation of their Dogm's, wherein his *schemes* did agree with theirs; yet I think it very probable that he might light upon some of the same thoughts with them, because I find a wonderfull agreement between the Followers of those two, and this *Gentleman*; For they had no reverence at all for Scripture, and very small regard to Reason; sometimes they would throw away, and easily reject a great part of *Scripture*, *Iren.* lib. 3. cap. 11. and at other times they would receive all; *Iren.* lib. 3. cap. 12 pag. 302. but upon this condition, that they might interpret it; they made novel Inventions to be great and necessary Articles of Faith; *Id.* lib. 3. cap. 11. p. 288. *In tantum processerunt audaciæ, uti quod ab his non olim conscriptum est, veritatis Evangelium titulent, in nihilo conveniens Apostolorum Evangeliis*; they had a profound veneration for Authority, and entirely submitted themselves to the Doctrines of *Ebion* and *Cerinthus*; for they supposed that these men had a secret or mystery derived down by Tradition to them, which alone was able to fix the sense of Scriptures; and therefore whenever an Argument was directed against them out of Scriptures, they still brought it to this Tradition: without this they undervalued and slighted all the Scriptures, and were the Inventers of the chiefest Arguments against them that our Authour and his Friends at this day do use. All this will appear, if we look upon *Irenæus*, lib. 3. cap. 2. *Cum ex Scripturis arguuntur, in accusationem convertuntur ipsarum Scripturarum, quasi non rectè habeant, neque sunt ex Authoritate, & quia variè sunt dictæ, & quia non possit ex his inveniri veritas, ab his qui nesciunt Traditionem; non enim per literas traditam illam, sed per vivam vocem:* and then farther toward the latter end of that Chapter, they challenge

Ed. Erasmi Basil. 8*vo.* 1571.

Irenæus, *lib.* 3. *cap.* 2.

lenge ſomething, that ſpeaks the great confidence they had in their way, perhaps as much as the *Infallibility* of a *Guide*; *ſe indubitatè, & incontaminatè, & ſincerè abſconditum ſcire Myſterium.*

The proceedings of thoſe men are ſo like to the method, of our *Authour*, that I do not in the leaſt wonder, if he found in his Schemes ſomething very agreeable to their Doctrines. Some mens brains, for all what that learned *Spaniard* teaches, may be exactly of the ſame temper, and conſequently their wits of the ſame height. I have heard of a fool, who by thinking the very ſame thoughts with his Brother, could find him out, when all the wiſe men in the Town could not do it.

Thus far therefore I will be obliging to our Author, and give him more credit, than I will upon ſome other occaſions: I will, though with ſome reluctancy of reaſon, believe that whilſt he was reading the Scriptures, ſome thoughts might come into his mind agreeable enough with ſome of thoſe that *Ebion* and *Cerinthus* had.

But after this high civility allowed him, I hope he will not impoſe upon my Faith ſo far as to require me to believe that he found any thing in the *Holy Scriptures* that agreed with the idle whimſies, and mad dreams and blaſphemous prate of his two other friends *Nailor* and *Muggleton*. This is ſuch an impudence as *R. C*'s aſwell as *Proteſtants* muſt abhor; all *Popes* and *Councils* that have ever been, with wrath and indignation would have deteſted any man that ſhould have dared to put ſo profane and vile a ſcandal upon thoſe ſacred writings. What *Anathema*'s would the *Council* of *Trent* have thundred out againſt *Luther*, if ever he had wrote or ſpoken any thing ſo baſe as this? It is certain that there is nothing in Scripture that can in the leaſt ſeem to favour the blaſphemies of thoſe two wretches; and I am unwilling to think that there was any thing in our *Authour*'s ſchemes, that would deſerve the puniſhment which they juſtly ſuffered.

It is poſſible that he might have been of their acquaintance, and have had very particular reſpects for their perſons, and ſo he might be over-eaſie to think that ſome of his thoughts might be like unto theirs.

This I am willing to gueſs, becauſe I can with confidence preſume that he has kept very ill Company, for though his natural temper carries him to ſpeak ſoft and ſmooth things, yet in ſpight of nature he is forced to be rude, and ſaucy. For why cannot he write a Book without pointing his diſcourſe at the breaſts of the *Right Reverend Fathers of our Church*; why does he treat them with contempt and ſcorn? why does he preſume to daule 'em, to twitch 'em by the Noſe, and pull 'em by the Beard, and ſtand over 'em with *Feſcue* and *Ferula*; and tell 'em that here they were out, and there they were out, and that here, and there, and at every point he can inſtruct them? All this comes from want of manners and good converſe; *Muggleton* would have done the ſame, and ſo would *Nailor*, and none but ſuch as they.

For certainly a reſpect is due to them for their Character, and a reſpect is due upon their Perſonal accompt; they are men of excellent worth, and great learning, prudence, piety and integrity; and ſo conſpicuouſly eminent in all theſe, that our *Authour* is not able to match them in any one Countrey, (though he take as large a view of *Biſhops* as he does of *Converſions* in his 14*th.* page) through *Europe*, *Aſia*, *Africa* and *America*.

But when *Reaſon*, and the *Holy Scriptures* are to be thrown down, it is no great wonder, if the *Biſhops* of the Church of *England* fall with them.

I begin to be warm, and you my Friend, may be offended at it; yet allow a little to a juſt indignation; it may well move a man of a cold complexion to ſee a pert unknown come up ſo briskly to the heads of our Reverend Fathers, and Addreſs to them in a formal ſpeech, intimating thouſands of miſtakes, miſcarriages and errours in them;

them; and yet in all that ſpeech, the man ſays nothing but what is old, and dull, and flat inſipid ſtuff; all and every thing in it has been anſwer'd five hundred times, ſince the Reformation, and at leaſt twenty within theſe two years. This looks like perverſe ſtupidity, for men to pretend to be writers, when they do not reade; if our Authour had read the late *Books*, by this writing he gives plain proof, that his Reaſon ſerves as little in drawing up *Plea*'s for *Authority*, as it did before in making *Schemes* of Chriſtian Doctrine out of the Scriptures.

All that he ſays, is this, that he heartily wiſhed that God would have pleaſed to *have left us ſome unerring Authority and Sovereign Guide*, p. 6. and then, that *God has not left the World without Government, and given us Laws without lawfull Judges and Interpreters*, p. 10. From thence he preſumes that there is ſuch a thing, and reſolves to go in queſt after it; he comes to the Church of *England*, and demands it there; they deny that they have any ſuch Authority. Not content with that, he puts himſelf to the trouble to prove it, p. 11. he goes to the Church of *Rome*; they ſay, they have it, p. 12. and he preſently believes them; and after a few rubs removed out of his way, he reviews *Bellarmine*'s marks and ſigns of *a true Catholick Church*, and by them endeavours to ſhew that there is ſuch an *unerring Authority*, and *Sovereign Guide* in the Church of *Rome*.

Now all this is nothing, but a plain begging of the Cauſe, or a diſcovery how little he knows in this Controverſie; for certain it is that the Church of *England*, and all other *Proteſtant* Churches ever ſince the *Reformation*, have demanded, and moſt earneſtly required one plain poſitive proof, that ever God Almighty, or our *Bleſſed Lord* did ever appoint any ſuch *Sovereign Guide*, and *unerring Authority* in the *Church*: But they could never receive any plauſible Anſwer to it; by all the ways whereby a *Negative* can be proved, they have ſhewed that

there is no ſuch order or appointment in it: Nay lately ſome *Writers* have aſſerted with good reaſon, that ſuch a thing is not agreeable to the methods that God has us'd in the Government of the World, and that it would not be of any conſiderable uſe to the advancement of piety, or any eminent vertue amongſt men; and that the pretence of it ſerves onely to ſupport an unreaſonable Uſurpation over the Church of Chriſt. Great Volumes, and ſtrong Arguments remain unanſwer'd; and yet at this time of the day, the dull and ſtale old accompts of it, without any new ornaments or new force are ſent abroad without any ground or hope of victory, to vindicate the intereſts of it.

This deſerves a ſharper Cenſure than I will give, but yet I would have our *Authour* know, that a *New Convert* to his *Old Friends* the followers of *Ebion* and *Cerinthus*, might have alledged in his behalf all that which our Authour here does, and that to as much purpoſe; he might have ſaid that, he had wiſhed that *God had left an unerring Authority in his Church*; and that *God had not left the World without Government, and given us Laws without lawfull Judges and Interpreters*; and that therefore he preſumed that ſuch an Authority was ſomewhere to be found. As for *Irenæus* his Church and thoſe in Communion with it, they did not in the leaſt pretend to it; but the followers of *Ebion* and *Cerinthus* did fully and loudly challenge it; and therefore his *Reverend Fathers*, *Irenæus* and the reſt of the *Orthodox Biſhops* muſt have him excuſed; for he will rather put himſelf under an *unerring Authority*, than truſt to the *Guidance* of *Thoſe*, that confeſs themſelves to be no more than *fallible men.*

P. 13. But to let that paſs, the next thing we find in our *Authour* is *Bellarmine's Notes of a true Church*; I ſuppoſe, he puts them down to encreaſe the bulk of his Book: He could not but know that they are of no Authority with us. And, Anſwers are given out to each of them in their Order:

Order : He might have added ſtrength and force to them whilſt they are ſo briskly attacked, but he has no pretence to build upon them, or defend himſelf by them. But beſides, he of all men living has the leaſt right to expect any advantage from them, becauſe the chiefeſt of theſe *Notes* are grounded on ſayings of the *Prophets*; and he that has ſo far depreciated the true value of the *Five Books* of *Moſes*, p. 6. will hardly perſuade another, that he gives any great credit to the writings of the *Prophets*.

He there gives us an objection againſt the *Pentateuch*, P. 6. from the ſuppoſed intermedlings of *Eſdras*; but does not well reflect that he derives that objection by ſeveral *Medium's* from the *Samaritans*, who were the firſt, and are at this day the chiefeſt Adverſaries, and greateſt Calumniatours of *Eſdras*. Now theſe very men keep cloſe to the *Five Books* of *Moſes*, and for this they offer ſome pretences of reaſon; but our *Authour* without any reaſon at all would make advantage by the *Prophets*, and throw contempt upon *Moſes*, and all this, by virtue of the credit which he ſeems to give to the objections made againſt *Eſdras* by the *Samaritans*. But,

Moſt certainly in this he acts beyond his skill, and talks without book; for be it what it will, *Bellarmine's Notes* are of no uſe to him, and can do him as little ſervice, as that formidable force of *Pagans* and *Turks*, and I know not how many Nations, which he brings in to his aſſiſtance, *p.* 11. where he himſelf ſays he has no Adverſary. It is well for him, that that impertinency, and this did not come together into his head at the ſame time; for if he had thought but as much of the *Pagan* as he does of the *Atheiſt*, and *Theiſt*, perhaps his reaſon might have been as favourable to them, as it was to thoſe others, *p.* 4. and then if *Bellarmine's Notes* had come into his way, who knows but that the man might have turn'd *Convert* again, and wrote another Book of the motives for his reconciliation to old *Paganiſm*? for methinks it is very probable,

bable, that our Authour might have found theſe amongſt the *Pagans*: *Univerſality* and *Viſibility*, *Uninterrupted* continuance, and *Succeſſion*, till the days of *Conſtantine*; laſtly, *Unity* and *Uniformity*: he might have ſeen there too *that which they call a High-Prieſt* and *Holy Altar*, and a *Holy Sacrifice*, *Miracles*, *and Religious Colleges*, *and*
P. 14. *Abſtinence*, and vowed chaſtity, and a *great many Doctrines Authoritatively impoſed*, and *univerſally received* throughout the World.

I will preſume this *Gentleman* never read either *Pauſanias*, or *Zozimus*, or the Epiſtles of *Symmachus*; and it is happy for him that he did not. I will venture the little skill that I have, that any impartial Reader ſhall find better flouriſhes, fairer turns of the Pen, and more appearance of Argument in that Speech which *Symmachus* makes to the Emperour *Valentinian*, *Theodoſius* and *Arcadius* in the Name of *Rome Pagan*, than our *Authour* gives us here againſt the Church of *England* to our Biſhops; Now if theſe little thoughts governed him in the change of one Religion, it is well for him, that he never ingaged in the conſideration of the other.

But our *Authour* has *Bellarmine's Notes*, and he will make ſomething of them; by virtue of them he ſays he found *what he was reſolved to find before*, *the true Catholick*, or one Church, that may be ſaid to be true, in oppoſition to all others. Now upon this foundation he
P. 15. builds apace; 1. That this being *one Body*, muſt have *one Head* upon Earth, and he after our Saviour's Death was St. *Peter*; and after St. *Peter's*, his *Succeſſours*; and they are the *Biſhops* of *Rome*; and thoſe are every one of them in their ſeveral times not only *Succeſſours* to St.
P. 16. *Peter*, but *Chriſt's Vicegerents*. This their Authority he ſays has been owned by *General Councils*, and ſo by the *Catholick Church*; and they have been in *peaceable poſſeſſi-*
P. 16, 17. *on of it for many hundred of years*; and now they cannot be diveſted of it neither by themſelves, nor by others; neither in whole, nor in part. All

All theſe things he ſets down, I ſuppoſe, as his own opinations and ſentiments, and would have his Friends to judge him by them as *Orthodox* and a true *Convert*. He is not concerned whether they be true or falſe; for he knows, or may know, that every one of theſe pretences has been proved by Dr. *Barrow* to be groſs falſities, and that almoſt to the evidence of *Demonſtration*; and yet our *Authour* brings not the leaſt proof for any one of them from any *Old Authour*.

Indeed he tells us that we have the Succeſſion of *Biſhops of Rome* delivered to us by St. *Auguſtine*, and that is true; P. 15. but he was unlucky to put us in mind of that paſſage, and much more becauſe he never read it himſelf, for had he ſeen the 165. *Epiſtle* of St. *Auguſtine* where that Succeſſion is mentioned, and the very next to it; he might have found in that great *Father*, a full contradiction to all his thoughts concerning the Scriptures, and concerning Authority, and then perhaps he would have imployed his time to better purpoſes than in writing this *Book*.

St. *Auſtine* in that *Epiſtle* ſets down the ſucceſſion of the Biſhops of *Rome* from St. *Peter*, and that for no other purpoſe, but to ſhew that none of all thoſe Biſhops was a *Donatiſt*. And that becauſe a *Donatiſt* had ſet down the ſucceſſion of their Biſhops before; not that he thought any one of them, after St. *Peter*, was a *Sovereign Guide*, or had unerring authority in him, for he himſelf preſently adds to this, that if any of them had been a *Donatiſt*, or worſe, yet the Chriſtian Doctrine would not have ſuffered the leaſt by it. *In illum ordinem Epiſcoporum qui ducitur ab ipſo Petro, uſque ad Anaſtaſium, qui nunc ſuper eandem Cathedram ſedet, etiamſi quiſquam traditor per illa tempora ſubrepſiſſet, nihil præjudicaret Eccleſiæ, & innocentibus Chriſtianis.* This I ſuppoſe our *Authour* is not willing to think, becauſe he depends ſo much upon *Authority*, and ſo little upon the *Scriptures*; but St. *Auguſtine* did, becauſe he relyed upon the *Scriptures*, to teach us that Doctrine which *Auguſtinus* Epiſt. 165.

which *Jeſus Chriſt*, and his *Apoſtles* had revealed to the World; and therefore in the ſame *Epiſtle* he ſlights all his other Arguments, and fixes intirely upon the Scriptures, as thoſe alone which could give us a full and ſolid evidence for the truth of a Chriſtian Doctrine; theſe are his words. *Quanquam nos, non tam de iſtis documentis præſumamus, quàm de Scripturis ſanctis*, and then he cites a *Text*. But in the next *Epiſtle*, and that againſt the *Donatiſts*, after ſome other velitations, and general topicks, whereof Councils was one, as appears by thoſe words, *Faciant mille concilia Epiſcopi*, he comes to the holy Scriptures and triumphs in his Arguments, and doubts not to defeat his Adverſaries by the force of them. He begins with words frequent in his writings? *In Scripturis didicimus Chriſtum, in Scripturis didicimus Eccleſiam, has Scripturas communiter habemus, quare non in eis, & Chriſtum, & Eccleſiam communiter retinemus* Then he throws out near twenty Texts one after another, comments in ſhort upon them, and never doubts, but that he and his Adverſaries did ſufficiently underſtand them, without the aſſiſtance of a *Sovereign Guide*, or an unerring Authority: if our Authour had conſidered this, it might have done him good; but becauſe he is pleaſed to find the Succeſſion of *Roman* Biſhops in St. *Auguſtine*, I will ſhew him (what he ſeems not to know) two very conſiderable uſes, which that great *Father* made of that topick; the Firſt was to conciliate a moſt profound veneration to the *Holy Scriptures*; thus therefore he writes, *contra Fauſtum Manichæum*, lib. 11. cap. 5. *Diſtincta eſt à poſteriorum libris, excellentia canonicæ Authoritatis veteris, & novi Teſtamenti, quæ Apoſtolorum confirmata temporibus, per ſucceſſiones Epiſcoporum, & propagationes Eccleſiarum, tanquam in ſede quâdam ſublimiter conſtituta eſt, cui ſerviat omnis fidelis & pius intellectus.* A Second uſe that he made of this conſideration of the Succeſſion of *Biſhops* in their *Sees*, was (in caſe of a diſpute about a *Text*) to evidence what was the firſt, and ſo the true

Auguſtinus Epiſt. 165.

Auguſtinus Epiſt. 166.

Auguſt. contra *Fauſt. Manich.* lib. 11. cap. 5.

true Christian Doctrine. To this end he very frequently in his disputes with the *Donatists*, requires them to search what was taught in the Churches of *Corinth*, *Galatia*, *Ephesus*, *Philippi*, *Thessalonica*, all the Churches that had the honour to receive *Apostolical Epistles*; Now if all these, having several Successions of Bishops, should agree in any one point, that was controverted, St. *Augustine* took their consent to be a good Argument, that such a Doctrine was original and true; he sends them indeed to *Rome* too, but upon no other accompt, and no higher reason, than he does to those other *Apostolical Churches*: Now I think I may presume in kindness to our *Authour* to give him one advice, and that is this; to have a care when he refers to St. *Augustine*, that he knows his mind, and that St. *Augustine* did write what he cites him for; for I can tell him, that a certain person, who was of his opinion concerning a *Soveraign Guide*, and *unerring Authority* to be found in the *Church* of *Rome*, came at length to believe (and that consequentially to his opinion) that the *decretal Epistles* of the *Popes*, were of the same Authority with, and to be reckoned amongst the *Canonical Scriptures*; and to confirm his opinion he cited St. *Augustine* for it, and this his citation had got into *Gratians Decretum*; but the last *Roman*-Correctours of *Gratian* found it to be either gross forgery, or a gross mistake, and they have done St. *Augustine* right, and a favour to such Persons as our *Authour* is, to let them know, that St. *Augustine* is no great friend to such fond and absurd opinions. You may see *Gratiani Decreti prim. part. Distin.* 19. *Cap.* 6. But because it may be some trouble to consult that *Authour*, I will give you the truth, and the forgery together. St. *Augustine* in his *Book*, *De Doctrina Christiana*, *lib.* 2. *cap.* 8. had given us these words. *In Canonicis Scripturis Ecclesiarum Catholicarum quam plurium authoritatem sequatur, inter quas sane illæ sunt, quæ Apostolicas sedes habere & Epistolas accipere, meruerunt, &c.* Now this was plain and good advice in the examination

of *Books*, that might be alledged to be *Canonical Scriptures*, to give a preference to the teſtimony of thoſe Churches that were called *Apoſtolical Seats*, and ſuch as had the honour to receive *Epiſtles* from the *Apoſtles*, as *Rome*, *Corinth*, *Philippi*, &c. But now a tranſcriber of this, I ſuppoſe more knave than fool, changes the words thus. *In Canonicis Scripturis Eccleſiarum Catholicarum quamplurium Divinarum Scripturarum ſolertiſſimus indagator autoritatem ſequatur, inter quas ſane illæ ſint quas Apoſtolica ſedes habere, & ab ea alii meruerunt accipere Epiſtolas.* This ſpeaks quite a different thing, that the *Epiſtles* of the *Apoſtolical Seat* are to be accounted *Canonical Scriptures*. This forgery or miſtake came abroad, I ſuppoſe, at the ſame time with the counterfeit ware of *Riculphus*; and to this, with the *falſe Epiſtles* of the moſt early Biſhops of *Rome*, were put into *Gratian*; and there it remained as a great Authority in the behalf of the *Sacredneſs* and *Canonicalneſs* of *Papal Epiſtles*, untill the laſt *Correctours* were pleaſed honeſtly to reject it, and prudently to tell the World that they dare not own ſuch follies or knaveries.

But farther, becauſe our *Authour* thinks to advantage himſelf of the Name of St. *Auguſtine*, I will acquaint him that this *Father* had no very extraordinary opinion of *Rome*, or the *Biſhops* of it; when he was in queſt of the true Religion, he left *Rome* and went to *Milan*, and ſubmitted himſelf to the guidance of St. *Ambroſe*, and received the true Chriſtianity from him. He had all his days the higheſt reverence for him, and would have yielded to his *Authority*, when he would not have yielded to the *Pope's*: He tells us that when *Melchiades* judged the cauſe of the *Donatiſts*, he was joyned with ſeveral other Biſhops, in the ſame Commiſſion by *Conſtantine*; when he names thoſe two great men, *Julius Biſhop* of *Rome*, and *Athanaſius*, as orthodox Perſons, and defenders of the right faith, he puts *Athanaſius* in the firſt place: It is he that gives thoſe hard words, *Quidam qui nomen habet Falcidii, duce Stultitiâ, &*

Auguſtinus *Epiſt.* 162.

Aug. *Epiſt.* 163.

Civi-

Civitatis Romanæ jactantiâ, Levitas Sacerdotibus, & Diaconos Presbyteris coæquare contendit, he tells us what it was that rais'd his paſſion; the *Deacons* of *Rome* it ſeems would not yield to the *Presbyters* of other places; upon that he ſays, *Quia Romanæ Eccleſiæ miniſtri ſunt, idcirco honorabiliores putantur, quam apud cæteras Eccleſias, propter magnificentiam urbis Romanæ, quæ caput eſſe videtur omnium civitatum: Si itaque ſic eſt, hoc debent, & Sacerdotibus ſuis vindicare.* And a little after he gives a fuller accompt of it, *Vides quid pariat vana præſumptio, immemores enim elatione mentis, eo quod videant Romanæ Eccleſiæ ſe eſſe miniſtros, non conſiderant, quid illis à Deo decretum ſit, & quid debeant cuſtodire, ſed tollunt hæc de memoria aſſiduæ Stationes domeſticæ, & officialitas; quæ per ſuggeſtiones malas, ſeu bonas nunc plurimum poteſt; aut timentur enim ne malè ſuggerant, aut emuntur ut præſtent.* Auguſt. *quæſtiones ex utroque mixtim. p.* 108. & 109. *Edit* Lugdun. *An.* 1561.

But becauſe this *Book* is accompted by ſeveral not to be St. *Auguſtine's*, though ſent abroad by the Monks, and publiſhed in his Name.

I will add farther that St. *Auguſtine's* thoughts of *Rome*, and the *Biſhops* of that *See*, were quite different from our *Authour's*; for if he thought that the *Soveraign Guide*, and the *unerring Authority* had been there; and that God depoſited thoſe great ſupports and ſecurities of the Chriſtian Faith in the Succeſſion of the *Roman* Biſhops; then in all likelihood when *Rome* was taken by the *Goths*, he would have lamented and mourned, as a *Jew* formerly would have done at the taking of *Jeruſalem*, and the captivity of the *High-Prieſt*.

But alas there was nothing like it, when this news was brought to St. *Auguſtine*, all that he ſaid of it was this, *Ibi multos fratres non habuimus, non adhuc habemus.*

Indeed for this expreſſion he ſeems to apologize in his next *Sermon*, but that not as to the truth of his words, but as to the ſpirit of mind in which he ſpake them; that it was not out of any deſign to inſult over the miſe- *Serm* 29. *de verbis Domini.*

nies of others. Beſides, he that remembers what labour he, and the reſt of the *African* Biſhops took, to get the concurrence of the Biſhops of *Rome*, *Innocentius* and *Zoſimus*, to the condemnation of the *Pelagian* Hereſie, may well think, that St. *Auguſtine* could have no great reverence for them; and if we read *Eraſmus* his Cenſure upon *Innocent's Epiſtles* which are printed with St. *Auguſtine's*, we may poſſibly be tempted to entertain mean thoughts of the *Biſhop* of ſo great a *See*.

Theſe are *Eraſmus* his words before the 96th. *Ep.* which is *Innocents*. *Innocentius ſuperiori reſpondet ſuo more, ſævus potius quàm eruditus, & ad damnandum quàm docendum inſtructior.* But I muſt leave this, and follow our *Authour*. He goes on *p.* the 18th. leaping and skipping from one thing to another: He ſpeaks firſt of *Victor*, what he did in caſting out the *Aſiaticks*, and then what *Gregory* and *others*, whom he calls *Chriſt's Vicegerents*, did in bringing in converts; and wonders that ſo many Proſelytes ſhould be made to ſo little purpoſe. Then he fanſies he had ſeen glorious and wonderfull Privileges in the *Church* of *Rome*; and knows not how they could be forfeited. After, he falls to his wonted work of whipping our Biſhops for telling him that new Doctrines had been brought into the Church, which were not impoſed upon the faithfull till the *Council* of *Trent*.

Now nothing of all this deſerves an anſwer, becauſe it hath been ſo often given before. But it may be expected by ſome.

As to *Victor*, he ſays he excommunicated the *Biſhops* of *Aſia* for keeping of *Eaſter*, *contrary to the Inſtitutions of St.* Peter *and St.* Paul, *though tolerated by St.* John. Now this is fit to be ſaid by a new Convert, who muſt venture farther, than any man of skill dare do. For firſt the matter of fact is doubted, and *Valeſius* the laſt *Editor* of *Euſebius*, (who was all his days a *Roman Catholick*, thinks that *Victor* went no farther, than to high words and threat-

threatning. And then as to the right of the action, *Irenæus* (who wrote to *Victor* himself about it) fully shews, that it would have been unreasonable, and against all the methods of his Predecessours. But then *thirdly*, the relation of our *Authour* is altogether groundless, that St. *Peter* and St. *Paul* did institute, and St. *John* onely tolerate. For this is a thing, that *Polycrates* the President of the *Council* of the *Asiaticks* never knew, *Victor* himself never knew, *Irenæus* never knew, *Anicetus* Bishop of *Rome*, nor yet St. *Polycarp*, that contested this point with him, (who too was St. *John*'s own Disciple) never knew. *Euseb. lib.* 5. *c.* 24. Certainly our *Authour* has some Pidgeon, that whispers to him Secrets and Mysteries, that no man knows. I beg his leave a little to acquaint him with the sense of his friend St. *Augustine* in a like case. The *Romans* challenged to have a command from St. *Peter* for keeping the *Saturday-Fast*; and those of the *Eastern* Churches quite contrarily asserted, that they were expresly forbidden, and that by St. *John*, to fast upon that day. A *Presbyter* of the Church of *Rome* writes to his friend, and most earnestly exhorts him, to do as they did, and pleads thus. *Petrus Apostolorum caput, cœli Janitor, & Ecclesiæ fundamentum id ipsum Romanos edocuit.* Now St. *Augustine* being consulted in the case, slights all that flaunting Plea of the *Romans*, allows the allegation of the *Easterns* to be as good as those of the *West*; and concludes thus, that the Apostles St. *Peter* and St. *John* did not vary. If they gave any rule, it was the same every where. And seeing there is a present difference, it must be said, that either the *Eastern* Church hath varied from the rule of St. *John*; or else the *Roman* Church has varied from the rule of St. *Peter*. Now which of these was the truth St. *Augustine* knew not: He himself gives his sense in these words. *Epistola* 86 *Casulano.* After the Plea for *Rome*, *E contrario refertur, occidentis potiùs aliqua loca, in quibus Roma est, non servasse quod Apostoli tradiderunt:*

Eusebius. *lib.* 5 *c.* 24.

Augustinus Ep. 86. Casulano.

runt: orientis verò terras, unde cœpit ipſum Evangelium ipſum prædicari, in eo quod ab omnibus ſimul cum ipſo Petro Apoſtolis traditum eſt, ne Sabbato jejunetur, ſine aliqua varietate manſiſſe. Upon this he concludes thus, *interminabilis eſt iſta contentio, generans lites non finiens quæſtiones.*

Had this great *Father* known any thing of a *Soveraign Guide*, and *unerring Authority* ſeated at *Rome*; he could never have doted ſo far, as to have made this any matter of queſtion. But he knew nothing of that, or of *Peter* commanding, and *John* onely *tolerating*, either in the one or the other caſe. And I will preſume for once, that he knew a great deal more than our Authour does.

P. 18. But the ſecond skip our Authour takes is to Converſions and here he ſays *he perceives*, that according to the command, and inſtitution of our Saviour, *his Vicegerent did ſend out his Diſciples.* Here I want our *Authour's* Spectacles, for I can perceive nothing; I ſee no *Vicegerent* of our Bleſſed Lord: nor do I ſee any command, that he ever gave to ſuch a Perſon: nor do I know whether he means the Diſciples of the Vicegerent, or the Diſciples of our Lord. It is certain our Lord gave a command to the *Apoſtles* to teach all Nations; and they and their Succeſſours the Biſhops, have acted according to that command. And if *Gregory* Biſhop of *Rome*, or any other have been induſtrious in that work, we heartily thank and commend them.

But yet I wonder, that our *Authour* has of a ſudden, grown ſo extremely blind, as not to ſee, that converſions may be made to what is bad, as well as to what is good. *Pagans* and *Mahometans* have been induſtrious to make converts: So have all *Hereticks*, his friends *Ebion* and *Cerinthus*, *Nailor* and *Muggleton.* Nay this, if he had not deſpiſed, and too long laid aſide the Holy Scriptures, he might have learn'd without the aſſiſtence of his unerring Authority from one ſaying of our Bleſſed Lord, *Math.* 23. 15. *Wo unto you Scribes and Phariſees*, &c.

After

After this groſs piece of ignorance, which he is pleaſed to ſhew to advantage, with flouriſhes of his pen, comparing his reaſon with that of our Reverend Biſhops; he may excuſe me from telling him how *the great Privileges and Prerogatives of the Church of Rome could be forfeited*; untill he hath ſhown me in particular what they were, that he inſiſts upon. For untill he has proved, that *Rome* did really enjoy ſuch Prerogatives, as he challenges on her behalf; I will not undertake to ſhew, when and how *Rome* forfeited that which *Rome* never had. Our *Authour* may be a Sophiſter, and how far he is beyond that himſelf beſt knows; and ſo he may think no farther in this Paragraph, than the old trite Cavil, *quod non perdidiſti habes.* And his friends at *Rome* will con him but few thanks for that. P. 19.

And now our *Authour* begins to whip our *Biſhops*, and wo be to them. He tells them what he had been told, that there were *ſome late Doctrines introduced into the Church, and ſuch as were not impoſed upon the faithfull, before the Council of Trent.* This he ſays he could anſwer by alledging, that the proteſting againſt thoſe Doctrines was in the ſame time. But this he waves, and chooſeth rather to ſhew, that the Doctrines we oppoſe were eſtabliſht by *Councils* before. And here he begins with

1. *The Pope's Supremacy*; which he ſaith *was confirmed in the Council of Chalcedon,* (*one of the firſt four general Councils owned by Proteſtants*) *above* 1200 *years ſince,* 630 *Fathers preſent. Quid dignum tanto feret hic promiſſor hiatu?* As for my part I wonder, who either licenſed or allowed this *Book* to be printed. Will any man of skill think to advance a Plea for the *Pope's Supremacy* from the *Council* of *Chalcedon?* It is certain, that nothing was done there that might have any reference to this *Point*, which was not diſclaimed by the *Legates* of the *Pope* upon the place; and afterwards highly reſented by *Leo* the I. who was then *Pope.* It is true that *Anatolius* then *Patriarch* of *Conſtantinople*, P. 20.

carried

carried on a design to advance his *Seat*; and because he was *Bishop* of *New Rome*, would have the next place after the *Bishop* of the *Old*; and so would have the Pre-eminence of the *Patriarchs* of *Alexandria* and *Antioch*. In order to this, in the absence of the *Pope*'s Legates, *Anatolius* and his friends, got the 28 *Canon* of that *Council* to pass, which gives to the *Patriarch* of *Constantinople* ἴσα πρεσβεῖα, that is, as a learned *Roman Catholick* comments, *eadem & æqualia privilegia tribuunt Episcopo novæ Romæ, ac veteris Romæ Episcopo.* Now assoon as the *Legates* of the *Pope* had heard of this they declared against it, and obtained another *Session*, wherein they might produce their Plea against the validity of this *Canon*, both as to the form and matter. But their objections were answered, and the *Canon* passed against their minds; though *Lucentius* one of the Pope's *Legates* protested against it, and desired that his Protestation might be entred into the *Acts* of the *Council*. And when *Leo* the *Great*, who was then *Pope*, heard of this, he declared against it, and wrote against it, with a great deal of vehemence and indignation, as any one may see, who will consult these *Epistles* of his, the 56, 57, 58, 63, 66. And *Leo* could never be brought to confirm that very *Canon* which our *Authour* tells us did confirm his *Supremacy*. Now in this case I will presume that *Pope* to be a better guide, and to have more Authority than our *Authour*. This is a blunder, and shews us, that new *Converts* are not men of the greatest skill, and that some of them have as little knowledge in *Councils*, as they have in the *Scriptures*. This man deserves a greater lash than I will give him, for bringing in his Story with that pomp and appearance of skill, telling us that this Council is owned by Protestants, the time of its celebration, the number of Bishops who were in it. And now at last it appears, that whatever *we Protestants* do, yet the *Pope* himself will not allow what this man challenges in his behalf.

Du Pin *de antiqua Eccl. Discip p.* 53.

But

But perhaps his caſe is piteous. For more may be required of *new Converts*, than they are able to perform. He that takes up a Religion by ſubmitting to Authority without reaſon; may eaſily be confounded, when he ſeeks to give reaſons for what he has done.

For once I will be kind, and make the beſt Apology for our *Authour* I can, and I think a good one, and that is this.

He is not the firſt man of the Church of *Rome*, who has quoted *Councils* to little purpoſe. He follows great Examples, and the chiefeſt among them.

For thus did *Paſchaſinus*, one of the *Pope*'s own *Legats* in this very *Council* at *Chalcedon*, and that too in his oppoſition againſt this 28th *Canon*. After he had declared it was the *Pope*'s pleaſure, that nothing ſhould be determin'd there, concerning his Power, or the Power of the other *Patriarchs*; he alledged in behalf of the *Pope's Supremacy*, that it was fixed beyond exception or doubt, by the *ſixth Canon* of the great *Council* at *Nice*, wherein it was declared, that *Eccleſia Romana ſemper habuit primatum.* The Biſhops wondered they ſhould know nothing of this, and thereupon required the *Canon* to be read. *Paſchaſinus* produced *his Copy*, and there thoſe words were: But the *Fathers* not ſatisfied, called for *others*, and more atteſted *Copies:* and in them there was not the leaſt word, intimating any ſuch thing. Now this compare of the *Copies* made *Paſchaſinus* bluſh, and the *Fathers* of that *Council* think what ſort of men they had to deal with.

A *Roman Catholick* tells us this Paſſage in theſe words, *Primò refertur à* Paſchaſino Leonis *in Concilia* Chalcedonenſi *Legato*, Act. 16. *quod Eccleſia Romana ſemper habuit primatum. At ſtatim* Chalcedonenſes *Patres eundem Canonem ex codice ſuo, ſine additione iſtâ retulerunt. Quapropter conſentiunt omnes eruditi, verba hæc non eſſe genuina ſed aſſuta.*

Du Pin, *p.* 325. Thus too in the Council of *Carthage*, Fauſtinus, *Legate* of *Zoſimus*, challenged a right for the *Pope* to receive *Appeals*, and that by right of a *Canon* of the *Council* of *Nice*. The *African Fathers* found no ſuch thing in their *Copy*, brought thence by *Cæciliamus*, one of the *Fathers* of that *Council*. But becauſe *Fauſtinus* inſiſted upon the skill, knowledge, or *infallibility* (if you will) of *Pope Zoſimus*, and had ſhewed that the Pope himſelf, in his Commonitory directed to *him*, and the other *Legats*, did expreſly aſſert that this was his right, and that according to the determination of the *Council* of *Nice*; the *African Fathers* reſolved to ſend Meſſengers to the *three* great *Seats*, *Alexandria*, *Antioch*, and *Conſtantinople*, to get new *Copies*, one from each of them, atteſted under the hands of thoſe *Patriarchs*, and compare them with their own and the *Roman* Copy. At the return of the Meſſengers, it manifeſtly appeared that their own *Copy* intirely agreed with every one of the others, and that the *Council* of *Nice* had not given the leaſt advantage to the *Biſhop* of *Rome* in the caſe of *Appeals*.

Synodi Carth. *Acta Edit. à* Beveregio, *p.* 509.

Epiſt. ad Cœleſtinum *in fine Canonum* Carthag. *à* Bevereg. *Edit. p.* 675.

Thus it ſeems that *Councils* are different things in *Rome* from what they are in other places. A *Pope* or his *Legate*, can reade that in them, which no man elſe can. The *Popes* ſeem extraordinarily wiſe in challenging a power to confirm *Councils*; but they had as good let it alone. For it will doe their buſineſs as well, if they follow theſe Examples, to take from them, and add to them what they pleaſe. Both theſe things (I know) are excuſed: and ſome tell how *Paſchaſinus* was led into his miſtake: others ſay it was a mere overſight of *Pope Zoſimus* in quoting the *Nicene Council* inſtead of the *Sardican*. To avoid other difficulties; ſome are willing to allow, that a *Pope* may be deceived, and that too when he is inlarging his Power over the *Church Catholick* with all art and ſubtilty. Nor do I know what Article of Faith or Infidelity might not be eſtabliſhed in the Church by ſuch miſtakes

Brietii *Annales in An.* 418. *p.* 402.

miſtakes and overſights as theſe. It's well for ſucceeding Chriſtians, that the *Fathers* at *Carthage* and *Chalcedon* had eyes in their heads, and did uſe them too; without giving truſt to *Pope*, or *Legate*, or *Roman Copy*. For had they been as much miſtaken or overſeen as others, there are enough at this day, that would make advantage of it, and declaim ſufficiently againſt us pleading an overſight in the caſe. But theſe Senſes of men are evil things, and moſt miſchievous to the Intereſts of *Rome*. Theſe tempt men, in ſpight of all their reſolutions, doe they what they can, to miſdoubt the Doctrine of *Tranſubſtantiation*. Theſe ſhewed of old what was, and what was not in the *Council* of *Nice*; and are every day telling tales, opening and diſcloſing ſome fine intrigue or other: ſo that I cannot but wonder that *Rome* has not yet taken a full revenge of them. For if they would oblige men to deny, or at leaſt miſdoubt their Senſes in every thing as well as one; and require the Learned not to ſee what they do ſee in *Councils* and *old Records*, as well as they require all not to ſee what they do ſee in the conſecrated Elements; then converſions would be eaſie, and they might ſoon find an intire ſubmiſſion, from all the World, to all the *Supremacy* they can wiſh.

But to let that paſs, it is ſaid in the defence of *Zoſimus*, that he was overſeen, and he eaſily might be; For the *Canon* that he quoted was a true Canon, made at *Sardica*, and not at *Nice*; and the *Council* of *Sardica*, as to Faith, intirely receiving and requiring all that which was concluded at *Nice*; made onely *Canons* concerning Diſcipline: and they were put into the ſame *Book*; or upon the ſame Roll with thoſe of *Nice*. Which the *Pope* finding in the *Title* at the beginning, might eaſily refer all that followed to it.

This is ſaid. But the *Fathers* at *Carthage* did not judge it an overſight; but intrigue, and deſign: and to withſtand it to the utmoſt, made the 31*ſt Canon*, which or-

dains moſt ſtoutly and reſolutely; that *If any hereafter ſhould appeal to a Foreign Power, or Tranſmarine Judicatory; he ſhould never be received into Communion by any in* Africa. Upon which *Canon Zonaras* ſays, ἐντεῦθεν ὁ τύφος τῆς Ῥωμαίων Ἐκκλησίας ἐκβάλλεται, *the huffing inſolence of the Roman Church is here thrown out:* and he adds that the reaſons in the caſe, which were good in *Africa*, are good every-where elſe.

Synod. Edit. à Beveregio, *p.* 675.

But beſides, it appears more evidently, that thoſe *Fathers* took this to be art and contrivance. Becauſe at the end of the *Council* they ſent their new atteſted *Copies* to *Pope Cœleſtine*, next Succeſſour but one to *Zoſimus*, with a *Letter* in the name of the *Council:* and therein they tell him roundly, that they knew their right, and that they would maintain it: that they had received wrong by the intermedling of *Fauſtinus* in the name of *Zoſimus:* that the *Council* of *Nice* had committed *Presbyters* and *Biſhops* to the regulation of the Metropolitans; and according to wiſedom and juſtice they had fixed, that all Controverſies and Pleas ought to be determined and adjuſted in the Places and Countreys wherein they aroſe: that the grace of the Spirit is not wanting to the Prieſts of Chriſt in every place, whereby they may judge what is right; and in caſe of errour or aggrievance, there might be an appeal to the next *Synod.* And as to judgments to be revoked by *Foreigners*, and a new reviſion to be made in Places beyond the Seas; they knew not how it could be well done. For in theſe Reviſions, many neceſſary Witneſſes could not be produced in ſuch diſtant Places, by reaſon of ſickneſs, weakneſs, and many caſual, but yet reaſonable impediments. At laſt they conclude, that all this action, which gave them ſo much trouble, tended to no good at all; but *would bring into the Church of Chriſt,* τὸ καπνώδη τύφον τοῦ κόσμου. Whereupon they hope he will not follow the Example of his *Predeceſſor.*

Thus

Thus ſaid theſe great *Fathers*, and thereby ſufficiently intimate, what they thought of the Action of *Zoſimus*.

And we, at this diſtance, may gueſs at ſome farther thoughts of theirs (which they have concealed) by taking a ſhort review of the *Hiſtory* of thoſe times. Becauſe that will ſhew us ſomething more than an overſight in this buſineſs.

The *Council* of *Nice* had done nothing for the aggrandizing of *Rome*.

Two and twenty years after, another *Council* was convened at *Sardica*. The number of Biſhops who came thither, (as *Athanaſius* tells us) was an hundred and ſeventy. At the firſt meeting there happens to be a breach amongſt them. Upon that the greateſt part withdraw: ſome it may be to their own *Dioceſes*; others gathered together to *Philippopolis*, where they make *Canons*, and publiſh them with authority from the *Emperour*; and that in the name of the *Canons* of the *Sardican* Council. Theſe for a time were the onely *Sardican Canons* that were known in other Countries. And becauſe theſe favoured *Arianiſm*, St. *Auguſtin*, and St. *Hilary* declared highly againſt the *Sardican* Council, and the *Canons* of it. For they knew of no other but theſe. But whilſt the *Eaſtern* Biſhops were buſie at *Philippopolis*, there remained at *Sardica* about *eighty* Biſhops, as ſome gueſs. *Brietius* the Jeſuite ſays not above *ſeventy*. Theſe, that they might ſeem to doe ſomething, agree to make *Canons* about Diſcipline: And becauſe there were none left there, but good confiding Friends of Pope *Julius* and *Athanaſius*; *Hoſius* leads, and they all without diſpute or heſitancy follow. He ſays, let us doe ſomething to honour the memory of St. *Peter*: and they all agree to doe what he would have them to doe. Therefore he propoſes, and they conclude to give that to the *Pope* which he never had before, and yet that was not a power of judging and determining in a cauſe upon an Appeal; but of requiring of a review, or ſecond

Aug. *Ep.* 163. *p* 856.

Brier. *Annales in an.* 347.

Notæ Beveregii *in Concil.* Sardicenſe, *p.* 199. Sardi. *Concil. Canon.* 3.

cond judgment to be made in the Countries by the ſame Judges, with the addition of ſome few others. As ſoon as theſe *Canons* were made, *Julius* receives them, and tacks them to the end of the *Canons* of the *Nicene* Council, where they lay cloſe for ſeventy years, and were never heard to ſpeak a word in the *Weſtern* Church for all that time. Nor yet dare they ſo much as ſhew their heads in the *Eaſtern* Church in any Judicatory to this day. But when *Apiarius* made his complaints to *Zoſimus*, he was ſo hardy as to make trial of them; and in the name of the *Canons* of the *Nicene* Council, he ſends them abroad to fight for him. *De Marca*, lib. 7. cap. 5. *Du Pin*, pag. 113.

o Du Pin, *de Antiqua Eccl. Diſcip. p.* 113.

Now in all this Narration from firſt to laſt, I ſee no manner of overſight; but great appearance of prudence, deſign and craft. It was no overſight for the Friends of *Rome* at *Sardica*, to make *Canons* of Diſcipline; when all the *Eaſtern* Biſhops, who might oppoſe, were out of the way.

It was no overſight in *Hoſius* to preface his Canons in that glozing way of doing honour to the memory of Saint *Peter*.

It was no overſight in *Julius* to tack theſe new *Canons* (that were to give him and his Succeſſours ſuch new powers) to thoſe of the *Council* of *Nice*.

It was no overſight in his Succeſſours, to make no mention of theſe for ſeventy years.

It was no overſight in Pope *Zoſimus*, when he reſolved to make advantage of them; to bring them forth in the name and credit of *Nicene* Canons. (Thus did *Leo* the Firſt after him. *De Marca*, lib. 7. cap. 7. par. 6.) For had he called them *Sardican* Canons, St. *Auguſtin* would have preſently ſaid, that they were the Acts of Hereticks, and in the next moment would have thundred againſt them, as Falſarians and Counterfeits. For thoſe Men who made the *Sardican* Canons, which he had ſeen did condemn

demn both *Athanaſius* and *Julius*; and then how is it poſſible to think, that they would ever have given ſuch new and extraordinary powers to *Julius*? After that, the whole *Council* would have declared, that whether the Canons were counterfeit or not, yet no Act of any *Sardican* Council had any more authority in it (after the diviſion of the *Fathers*) than an Act of one of their *Provincial* Synods. Auguſt. *Epiſt.* 163.

Upon the whole therefore, whatever men talk of an overſight in *Zoſimus*, it is certain he did what was fit and neceſſary to be done in the caſe. If he would uſe thoſe *Canons* to enlarge his power, he muſt call them *Nicene* Canons. For thoſe onely could be preſumed to have authority ſufficient to doe his buſineſs. Thus his own next Predeceſſour *Innocentius* the *Firſt* ſays in his *Epiſtle*, *ad Clerum Conſtantinopolitanum*, of the *Nicene* Canons, *that they, and they onely were the Canons, which the Roman Church ſtood to. Alios quippe Canones Romana non admittit Eccleſia.* Du Pin 113. *Sozomen*, lib. 8. 26. *De Marca*, lib. 7. cap. 12. par. 1, & 2.

But, good Sir, pardon this digreſſion. It has been too long. Our Authour forced me to it by his confident alledging the *Council* of *Chalcedon*, and the *Council* of *Nice* for the *Pope's Supremacy*. In charity I was bound to pity him, and tell him ſomething which he did not know; and thereby (if poſſible) to move him to take more care, if ever he writes again. I pitied the World too, to ſee it in danger to be abuſed by ſuch impertinencies at this time of day. Onely allow me the favour to acquaint you, that *Petrus de Marca*, ſpeaking of thoſe *Sardican* Canons, *lib. 7. cap. 15. par. 4, & 5.* expreſly aſſerts that they were unknown in *Africa, and other Provinces* till *Zoſimus* his days, and withall he ſhews how the *Africans* at laſt came to ſubmit to them; and that was upon many, and thoſe not commendable reaſons; the *firſt* of which is this, *Ceſſere tandem ob pertinaciam ſedis Apoſtolicæ Pontificum, qui nihil remittere* Petrus de Marca *de concord. Imper. & Sacerdot.*

remittere voluerunt ex jure ſibi legitimè quæſito in Concilio Generali Occidentis Sardicenſi *nimirum; præſertim cùm poſſeſſioni eorum conſenſiſſent* Africani *Epiſcopi, qui ad certum tempus morem geſſerant deſideriis Summorum Pontificum.* And the *laſt* is from the difficulties which the incurſions of the *Vandals* brought upon them, who being *Arians* made it neceſſary for the Churches of *Africa* at *any rate* to purchaſe the favour and aſſiſtence of the *Romans.* ---*incurſio* Vandalorum, Ariani *erant*, *& in* Africa *dominabantur*, Africanos *neceſſitate adigebat ad arctiſſimam unionem cum Eccleſia* Romanâ.

It ſeems then that the *Popes* after long conteſts prevailed not by the merits of their Cauſe, but by their *ſtiffneſs*, or *pertinacious inſiſting upon demands* right or wrong; And by making advantages of the neceſſities of others, when *Vandals*, and thoſe too *Arian Hereticks*, had maſter'd them, and lay hard upon them; for then thoſe *Orthodox* Chriſtians were forced to yield up their rights to the *Popes*, before they could obtain neceſſary reliefs from them. Thus ſaid that wiſe and learned *Roman Catholick.* And he himſelf in the writing of this gives us cauſe to believe the truth of this remark, for he then found in his own experience the ſame ſtiffneſs, and pertinacity, and therefore puts in words to pleaſe them quite contrary to the deſign of his Diſcourſe. For he ſhews plainly that they had no right, and yet was forced to ſay they had, *ex jure legitimè quæſito.* He ſhews that the *Sardican* Fathers, who made this Canon, after the ſeceſſion of the others, could not make up any ſhew of a *general Council*, yet ſays that right was obtained *in Concilio generali*, Sardicenſi *nimirum.*

Now, Sir, if you can think that the *Roman* Biſhops have proceeded in theſe methods, I hope you will hereafter leſs puzzle your ſelf, and your Friends, with your *Queries* concerning the prodigious Power of the *Papacy*; how it could get up at firſt by ſuch ſlender pretences? and how it could ſtand with ſuch weak props? how men could be ſo bold

as

as to challenge in behalf of the *Roman* Biſhops ſo illuſtrious a *Supremacy*, ſo *unlimited Authority*, ſo glorious a *Vicegerency*, as the *Vicariatſhip* of *Chriſt* himſelf muſt ſpeak? All theſe will be much eaſier to you when you have conſidered theſe two things; firſt, the mighty effects of a *pertinacious ſtiffneſs* in demands right or wrong; and ſecondly, what it is to take all advantages upon the neceſſities of others, eſpecially at ſuch a time, when thoſe barbarous People, *Goths*, and *Vandals*, and *Huns*, and *Saxons*, had overrun ſo many parts of the World.

2. A *ſecond* point of Controverſie between the Church of *Rome*, and the Church of *England*, which according to our Authour was determined by ancient Councils, is that about the Apocryphal Books; which he ſays were taken *into the Canon of the Old Teſtament in the Third Council of Carthage, ſigned by St. Auguſtine, Baruch onely not named, Canon* 47. P. 20.

Now to this it is ſufficient to ſay, that the Subject is exhauſted, and there is nothing left for another Writer to add to it. The Learned Dr. *Coſens* in his Diſcourſe of the Canon of the Scripture, *parag.* 82. has ſaid more than enough, for the ſatisfaction of any learned *Roman Catholick*, as well as *Proteſtant*; and if our *Authour* would preſume to reply, it will coſt him more pains, than the writing of a dozen ſuch Books as theſe. But ſome ſmall return may be expected; He ſhall therefore have this: That the *Canon* he quotes out of the *Council* of *Carthage*, does not provide for the taking of *Books* into the *Canon* of *Scripture*; but for throwing of *Books* out of the Church. It ſays at firſt, that no *Books* ſhould be read in Churches, but theſe; and then it ſays in the cloſe, that they had received from the *Fathers*, that theſe were there to be read. Now our *Authour* knows, that though we call theſe Books *Apocryphal*, yet we reade them in our Churches; and that as much, and more than they do in the Church of *Rome*; and that all of them, except the two Books of the *Maccabees*. *Canon.* 47. *apud* Binnium, *& Canon.* 27. *in Synodico* Bevereg.

Dr. Cosin's Scholast. Hist. p. 112, & 113.

bees. Now as to these, they are not mentioned in any of the *Greek* Copies of this *Canon*; nor yet in *Cresconius* his Collection of the *African* Canons; and how they came to be inserted, we must remit him to *Dionysius Exiguus* for his satisfaction.

But if our *Authour* had any material doubt concerning the Church of *England*'s Doctrine about *Canonical*, and *Apocryphal* Books, he would have done well to have considered the sentiments of the Doctours of the *Roman* Church, before he had concluded against us. Now, I believe, that Cardinal *Cajetan*, where he endeavours to reconcile the Council of *Carthage* with Saint *Augustine*, would have given him reason enough never to have used this objection against the Church of *England*. He says indeed against *Protestants*, but not those of the *English* Communion, *in fine Commentariorum ad Hist. V. & N. T. Ne turberis Novitie, si alicubi reperias libros istos inter Canonicos supputatos; vel in sacris Conciliis, vel in sacris Doctoribus; libri isti non sunt Canonici ad confirmanda ea quæ sunt fidei, possunt tamen dici Canonici ad ædificationem fidelium, utpote in Canone Biblii ad hoc recepti & autorati. Cum hâc distinctione discernere poteris scripta Augustini, & scripta in provinciali Synodo Carthaginensi.*

Now this agrees well enough with the Doctrine in the *Articles*, and practice prescribed in the *Rubrick*, of the Church of *England*.

Can. Apostol. 85.

And besides, this distinction has its foundation in a very venerable Authority, for the *Apostolick Canons* make a great deal of difference, (and that upon the same ground) between some, and other Books; calling some of these σεβάσμια, ἢ ἅγια, venerable, and holy; but then of the *Book*, called the *Wisedom of Solomon*, or the *Son of Sirach* (and that most certainly is the best of the *Apocrypha*) say, it is to be learnt by the Young Men, or the *Catechumens*, for the good rules and instructions that are in it: and for this end it is read in the Church of *England*.

It

It is ſomething more, and to be hinted here; that the *Laodicæan* Council expreſly requires that no Books be read in the Church but thoſe that we accompt in ſtrict ſenſe *Canonical*; Can. 60. And in the *Canon* 59. of that *Council* it is abſolutely forbidden, that any private *Hymns* or *Pſalms* (that is, ſuch as have been made by private Perſons, ſince the conſignation of the *Canon* of Scripture) ſhould be uſed in Churches. Now if our *Authour* knows his *Breviary*, and allows any Authority to theſe *Councils*; He may have more reaſon to object againſt the Church of *Rome*, for having ſo many private *Hymns* in their Service, than againſt the Church of *England*, for having ſo few Books in that which is properly called the *Canonical Scriptures*. *Concil.* Laod. *Can.* 60.

This bye-conſideration might have given ſome ſtop to a man that was not reſolved to run too faſt from his Church.

3. But he mentions a *third* Doctrine determined in *ancient Councils* againſt us; and *that is concerning the unbloudy Sacrifice*; now this is for want of matter to give words; it is certain that the Church of *England*, at the end of the *Communion-ſervice*, in the laſt *Collect*, teaches us to pray to God, *that he would accept this our Sacrifice*; and our *Authour* knows that it never owned any Sacrifice, but an unbloudy Sacrifice to be offered there. P. 20.

I wiſh our *Authour* had told us whether the Sacrifice which the Church of *Rome* pretends to offer, be bloudy or unbloudy.

They tell us ordinarily that there is bloud on the Patten, and bloud in the Cup, bloud with the Body *concomitanter*, for the benefit of the Laity; and bloud in the Cup to the ſatisfaction of the Prieſt; I think both theſe are offered up according to their Doctrine, as a Sacrifice propitiatory for the dead and the living.

They that believe *Tranſubſtantiation*, muſt believe that one part of the Sacrifice is really bloud, and nothing elſe

but bloud; and they may be concern'd to call it a bloudy Sacrifice, but not at all to call it unbloudy. Pope *Urban* the Fourth ſeems to have been of this mind when he inſtituted the great *Feaſt* of the *Body of Chriſt*, commonly called, *Feſtum Corporis Chriſti*: For he did it upon this occaſion; that a certain Hoſt being broken by the Prieſt, either bled, or ſhed drops of bloud; they ſay miraculouſly, but how, or whether true or no, we know not. Now this, I preſume, may be call'd a *bloudy Hoſt* or *Sacrifice*; *Brietius*, Ann. 1264. in theſe words tells us the ſtory.

Briet. *Annal. in An.* 1264. *Urbanus quartus ex occaſione miraculi de Euchariſtia. Hoſtiâ à Sacerdote fractâ reddente ſanguinem, Feſtum Corporis Chriſti inſtituit.*

The inſtitution of this *Feaſt* was to give honour to the *Hoſt*, and that not as *unbloudy*, but as *bloudy*; and it was to inſinuate this Doctrine, that all the other Hoſts have bloud with them, as well as this; though the bloud does not always appear. But, as they ſay, then it did; and if ſo, it came in ſeaſonably to confirm the Doctrine of the *Lateran* Council about *Tranſubſtantiation*; and that which ſoon follow'd after it, the communicating of the Laity in one *Species*. So happy was the Church of *Rome* then, to have a Miracle, or the ſtory of a Miracle to come in at the nick of time, to patronage that which old *Councils*, and old *Fathers*, and ſenſe, and reaſon, and all that is in man, muſt have diſclaim'd and oppos'd.

But now, after all this, our *Authour* is moſt unlucky, to put us in mind of the true, ancient, Catholick Doctrine; and to ſummon up old Councils in the defence of a word, which we accept, and uſe with ſubmiſſion, and that moſt properly; we believe the holy Euchariſt to be a Sacrifice, and that in plain and ſtrict ſenſe, an *unbloudy Sacrifice*; and ſo as the ancient *Councils*, and *Fathers* did, we call it. And though the Doctours of the Church of *Rome* uſe the ſame word, yet when they reflect upon the Doctrine

Doctrine of their own Church, they muſt explain themſelves by a much harder figure, than we uſe when we interpret the words of our Saviour's Inſtitution.

But yet our *Authour* will have the *Councils* againſt us; and he tells us of a *Council* at *Conſtantinople*, which, he ſays, was a thouſand years agoe, and that it ſeems uſed theſe words, and ſo do we; thoſe *old Councils* are better Friends to the *Proteſtant* Doctrines, than he is aware of; for the *Proteſtants* ſtudied them, and learnt of them, and took their rules and meaſures, in the Reformation, as near as they could, after the holy Scriptures, from them.

Then he cites the ninth Council of the Apoſtles; now I wiſh he had told us, whether this was a thouſand, or fifteen hundred, or two thouſand years agoe: I thought at firſt he meant the 15th Chapter of the *Acts of the Apoſtles*; But our Authour has declar'd ſo much againſt the Scriptures, that we can never hope to find his ſenſe there; it is poſſible he means the ninth of the Apoſtolick Canons.

And that is as little to his purpoſe, as the *ninth Council of the Apoſtles*: to be ſure it ſpeaks nothing againſt the intereſt of the Church of *England*, and nothing to the advantage of the Church of *Rome*.

Thus it is, and will be, as often as men adventure to write *Books* without skill.

4. The *fourth* point our *Authour* gives us as determined in Councils, *is that of the veneration and worſhip of Saints Relicks, as alſo of Martyrs, and holy Images; which, he ſays, was (according to Apoſtolical Tradition) eſtabliſhed in the ſecond Council of Nice, with the general concurrences of ancient Fathers.* P. 20.

This *Council* indeed ſpeaks to the point, for which it is alledged; but becauſe our *Authour* is pleas'd to fortify it with *concurrences*; I'll give him account of ſome other *Councils*, that as to time, do almoſt concur with this; they treat upon the ſame ſubject, and determine as reſolutely; and when he has ballanced all the *concurrences* together, perhaps

haps he may find as little pleasure in this allegation, as in all the rest.

The first *Council* that ever determined any thing about the *worship of Images* was at *Constantinople*, Anno 754. * This called it self the *seventh general Council*, and so it was esteemed for thirty years after.

* *See the Acts of the* second Nicene *Council in* Binnius, *p.* 621. Col. *Edit. Ann.* 1618.

This condemned the worship of Images, and declared that it was abominable, that Images were Idols, and the Worshippers of them Idolaters; and that all and every Image was to be thrown out of Christian Churches; and they spake as high in this way, as any have done since the Reformation. † This appears by the *Acts* and *Canons* of the *second Nicene* Council where those *Fathers* speak against it.

† *See* Binnius *his Collection, as before; and* Balsamus *and* Zonaras *on the 7th and 9th Canons of the* second Nicene *Council.*

A little more than thirty years after, another *Council* was convened at *Nice*; This cancelled the Acts of the former, and called it self the *seventh general Council.* This declared *the worship of Images to be lawfull*, but gave no requisite bounds and measures to it, nor yet taught the expediency of it.

This was done when *Irene*, an Imperious Woman, in the behalf of her young Son, swayed the Empire. But seven years after this, *Charles* the *Great* gets another *Council* to meet at *Francfort*; there met *three hundred* Bishops, who unanimously as much damned the *second Council* at *Nice*, as that had damned the former: *Walafridus Strabo*, & *Ado Viennensis*, & *Regino Prumiensis* tell us, that in this *Francfort* Council; *Pseudosynodus Græca pro adorandis Imaginibus habita, & falso septima vocata, ab Episcopis damnata est.* And *Hincmarus Rhemensis* tells us: *Tempore Caroli magni Imperatoris, jussione Apostolicæ sedis, generalis Synodus in Francia convocante præfato Imperatore, celebrata est, & secundum Scripturarum tramitem, traditionémque majorum, ipsa Græcorum Synodus destructa & penitus abdicata est.* And a little after he tells, that by the Authority of this *Synod*, the veneration of Images was somewhat repressed:

repreſſed: But yet Pope *Adrian* was of another mind, and his Succeſſours, after the death of *Charles*, *Pupparum ſuarum cultum vehementius promoverunt*, ſtirred *much to advance this worſhip*; to which he gives a name which I ſhall not Engliſh: inſomuch, that *Lewis*, the Son of *Charles*, was forced to write ſharper againſt the worſhip of Images, than his *Father* had done. Now this is material, and it might in reaſon have ſtopt our *Authour* from laying any great ſtreſs upon the *ſecond Nicene* Council. And all this he knew, or might have known; for Dr. *Beveredge*, in his learned *Notes* upon that *Council*, had laid all this before him.

—*Notæ* Beveregii *in Concilium* Nicenum *ſecundum.*

But to add a little more; in the year 825. *Ludovicus Pius* called another *Council* at *Paris*, and this declared as much *againſt the worſhip of Images*, and the *ſecond Council* at *Nice*, as that at *Francfort* had done before. The *Acts* of this *Council* lay in obſcurity, unknown a great while; but they were printed in the year 1596. and ſince that time the Friends of the preſent Church of *Rome* have nothing to ſay againſt them, and nothing for themſelves; but that *Jonas Aurelianenſis* diſputed in that *Council* for *Images* againſt *Claudius Taurinenſis*. But yet for all his Arguments, the unanimous determinations of the reſt of the Fathers was againſt them. And beſides, this very *Jonas*, though he had ſomething to ſay againſt *Claudius*, yet he ſaid not enough to ſerve the Intereſt of the preſent Church of *Rome*; For *Bellarmine*, *de ſcriptoribus Eccleſiaſticis*, tells us, that he wrote three Books *pro defenſione ſacrarum Imaginum*; But he adviſes men to reade them with caution; becauſe (he ſays) that *he*, and *Agabardus*, and all the chief *Writers* of the *French* Nation in that age, are in one and the ſame errour; who, though they will allow ſome worſhip for Images, yet they deny that any religious worſhip is to be given to them.

—Bellarminus *de Script. Eccleſiaſt. An.* 820. *de* Jona. Aurelianenſi.

Thus our *Authour* might have ſeen, that we have againſt them three Councils for one; One in the *Eaſt* before

fore that of *Nice*, moſt high and poſitive againſt Image-worſhip : and two in the *Weſt :* and thoſe not onely declaring againſt that Worſhip, but as poſitively caſſating and annulling the *Acts* of that *ſecond Nicene* Council which allowed it; and theſe two convened by the direction of two great Princes, *Charles the Great*, and *Lewis the Pious*, who were the beſt Friends that ever the Church of *Rome* had. And with theſe *Councils* agree, or very near agree, all the chief Men of skill and learning, who were Writers in that age in the *Weſt :* And then in the *Eaſt*, it is moſt certain that the *ſecond Nicene* Council had no Credit, or Reputation, or Authority a great while after; for all the *Hiſtorians* that write of the Times after the Depoſition of *Irene* the *Empreſs*, tell us of *three* or *four* Emperours immediately ſucceeding, who fully declar'd againſt Images, and their worſhip; threw them out of Churches, and ſeverely puniſhed all thoſe that pleaded in defence of them. And nothing is ſo common amongſt them, as ſevere and bitter complaints againſt the Perſecution of the *Iconoclaſts*.

All this is true matter of fact, and it is enough to depreciate the credit of the *ſecond Nicene* Council, and that perhaps with our *Authour* himſelf.

But yet, for all this, it may puzzle ſome others, to find that this *ſecond Nicene* Council appears in the World, as the *ſeventh General Council*; and that in ancient as well as modern Collections; and not onely in the *Weſt*, but in the *Eaſt*.

The conſideration of this is beſide my buſineſs; but yet it is ſtrange, and ſurprizing, and would tempt a man to venture at a gueſs, which perhaps may move others to ſpeak ſomething in the caſe that is more material.

I have heard of a *Proverb*, or *proverbial* ſaying; that *three* things joined together will doe wonders; and they are theſe, *A little good luck, and ſome Art, and a great deal of Face.*

Now

Now the *ſecond Nicene* Council has had on its ſide all theſe three moſt remarkably. *Firſt*, as to *good luck*, about the time of this *Council*, whilſt *Irene* was Empreſs, there hapned a moſt prodigious ſtrange Miracle at *Berytus* in *Phœnicia.*

An *Image* of our *Saviour* being wounded by a *Jew* in the breaſt gave out, as my *Authour* ſays, ſo much bloud, as being divided, would be ſufficient to be kept, and ſhown in all the Churches of the *Eaſt* and *Weſt*: This was ſoon carried abroad; and a little of it, as moſt ſacred and venerable, was repoſited in moſt of the famed Churches: Some of this we find was ſhown at *Mantua*; and great noiſe and talk there was about it; perhaps ſome were for the Miracle, and ſome againſt it: And it is likely that *Charles the Great* had not faith enough to believe it; for in the year 804. he got Pope *Leo* the *Third* to determine the Controverſie, whether that bloud came from the Image at *Berytus*, or no; and at that time he gave his judgment againſt the Image; but when he added, that the bloud there ſhown came out of the ſide of our Saviour, an honeſt *Jeſuit* dare not credit him. —Brietii *Annales in An.* 765.

Brietius ſays, *de hoc viderint eruditi.* Now when this bloud was ſhown in Churches far and near, in the *Eaſt* and *Weſt*, it could not but conciliate great veneration to *ſacred* Images in the People. For they ſaw the bloud, and it was ſhown with a great deal of devotion; and the Prieſts and Monks told the ſtory no doubt with confidence enough; and it being told in ſo many places, and ſo oft, and after the ſame manner, How the *Jew* blaſphemed our Saviour, and how he ſcoffed at his ſacred *Image*; and then how impudently he pierced it; and then, how that very bloud came from it; the People could not but believe the ſtory; and believing that they could not but have a high opinion of their *Images*, and a great readineſs to receive the Doctrine and Practice of giving worſhip to them. —Briet. *Annales, An.* 804.

This Miracle happening in *Irene*'s time, or, as *Sigebert* ſays, a little before; but yet after the *Conſtantinopolitan* Council, that had condemned Image-worſhip, came in as ſeaſonably to the aſſiſtence of *Images*, and *Image-worſhippers*, as heart could wiſh; if it had been contrived with craft, and ſleight, it could not have happened in a more convenient time.

This may be ſaid to be *good luck*; moſt certainly this Miracle, or ſtory of a Miracle, did great ſervice to the *ſecond Nicene* Council; it was a moſt powerfull mover to gain credit and authority for it.

2. But *ſecondly*, there was *Art* uſed to give credit to this *Council*; and that much more than it had, or could deſerve; and yet not more than it wanted: For ſeeing that in the *Weſt* the illuſtrious names of *Charles* the *Great*, and *Lewis* the *Pious*, were openly alledged, and every-where known againſt it. And the name of *Irene*, after her Depoſition, would rather have blemiſhed than honoured it. And no *Emperour* for a good while after her could be named a friend or favourer of it; therefore *Juſtinian* was fetched from his grave to ratify it.

Within leſs than a hundred years after this *Council*, a notorious piece of forgery was contrived to cheat them that were not unwilling to be couzened.

Juſtinian's Novel, wherein he confirmed the *firſt four General Councils*, was ſent abroad, inlarged with the additions of three Councils more, whereof this was the laſt, and it was done for the ſake of this.

But now, though this was a very impudent cheat, for *Juſtinian* was dead two hundred years before this *Council*; yet *Photius* and *Balſamon* (whether willingly or unwillingly, who knows) were catched with it. See Dr. *Beveredge*'s *Notes* upon the *firſt Canon* of the *ſecond Nicene* Council; where this trick is diſcovered, and a broad intimation given, that many more like unto it might be added.

Now

Now ſuch Arts as theſe, with ſucceſs attending them, and ſo great, as to deceive ſuch men as *Photius*, and *Balſamon*, may eaſily be thought able enough to ſupport the worſt Cauſe in the World; and we need not wonder to ſee the *ſecond Nicene* Council in credit, and authority, ſince it had ſuch mighty forces, Miracles, and Forgery to fight for it. And both theſe unaccountably ſucceſsfull; the one in amazing the Vulgar, and the other in blundering Men of the beſt skill: All the effect, which I know, that ſuch a Story as this can have upon an indifferent Perſon, and ſuch as hath not totally laid aſide his *Bible*, is to move him to reade twice or thrice that Paſſage of St. *Paul*, 2 Theſſ. 2. 9, 10.

3. A *third* advantage that the *ſecond Nicene* Council has had, is *Face*. Now perhaps our *Authour* may at firſt be at a little puzzle to find this word here; and willing to ſpell the meaning of it; but he may ſoon eaſe himſelf of farther thought, if he reflects but on himſelf, and his own carriage in this *Book*, towards the Reverend Fathers of our Church; How he heads, and beards them, and talks ſaucily to them: and ſeems to triumph in a conqueſt over them; when he has neither *Senſe*, nor *Reaſon*, nor *Scripture*, nor *Council* for him. It's well he has *Face*; for if he had not that, all things elſe would fail him: to that he muſt owe all the agreeable effects of this *Book*, if perchance he finds any: But yet it muſt be ſaid, that the ſame ſteps our *Authour* takes, others have trodden before him. For what *Petrus de Marca* ſays of the receiving of the *Sardican Canons*, Tom. 2. lib. 7. cap. 15. parag. 5. that it was done *Ob pertinaciam ſedis Apoſtolicæ Pontificum, qui nihil remittere voluerunt*, is likewiſe true in this caſe.

The *Council* was condemned, and all the *Acts* of it nulled and caſſated, with full authority in *two Councils*; ſo far as *Image-worſhip* was allowed and approved in it. And then as to the matter of it, the worſhip of Images; no man has yet taught any conſiderable good or expediency

that can come to Christians by it. The Objections against it are pressing and strong, a danger, at least, of a great Sin; and that Sin suspected to be Idolatry, and so alledged to be by the Councils at *Constantinople*, and *Paris*. All the seeming Answers made to those Objections were retorted, and fully replyed to with briskness and smartness by *Claudius Taurinensis* in *Ludovicus Pius* his times: And the rejoinder of *Jonas Aurelianensis* does not satisfy *Bellarmine* himself. And nothing has appeared since in the World but the same things over and over again; or a hasty rallying up of the broken and shattered remains of those Ancient Controvertists.

Vide Appendicem figur. 1.

This, I think, is enough to perswade an indifferent Bye-stander, that Face, or Confidence, or Pertinacity has had a great influence in giving that Authority to the *Second Nicene* Council which is challenged for it at this day.

I beg pardon for this digression; it may seem impertinent to some, and not altogether so to others. It may perhaps give occasion to the more Learned to examine more strictly the Authority that is commonly allowed with no very good reason to some other Councils.

I will onely add this one thing, for the consideration of my Countrey-men; that when the *Decree* of this *Council* was first brought into *Britain*, it gave infinite displeasure and discontent to our Predecessours, the old *Britains*: The Learned Dr. *Beveredge* gives us this in his Notes upon this *Council*: *Quantâ offensione, quantoque odio Ecclesia nostra Britannica Decretum præsentis Synodi de adorandis imaginibus, tunc temporis, excipiebat, Historici nostri Rogerus Hovedenus, Simeon Dunelmensis, aliique, ubertim tradiderunt.*

Beveregii *Annotat. in Canones Concil.* Nicen *secundi*, p. 165.

P. 20. 5. The next thing that our *Authour* gives us, as determined in Ancient Councils, is that of Communion under one Kind; which, he says, was determined to be *sufficient by the Council of Constance*: Now here I will dispatch in short by telling this one thing to our *Authour*; That in my

my opinion he might as well have told me of a *Council* of *Jews* met together to condemn our Saviour, as of a *Council* of *Christians*, that have presumed to alter, and change the most sacred Institution of our Lord.

The blessed Sacrament is most venerable, as it came from him; It receives its being, nature, virtue, grace, from his good-will and pleasure, from his institution. Without this institution it is nothing: For there is no reason for Christians to communicate in the Lord's Supper; to eat his Body, and to drink his Bloud; but onely this, that it pleased the Lord to give that Rule and Order to them.

Had he pleased, he might have given us the Bread without the Cup, or the Cup without the Bread; and if he had pleased, he might have omitted both. But since he has given the same order for both; Christians are under the same obligation, and have the same right to both, as to one; and that all Christians, as well Laity, as Priests, for there is but one order given; and a Council may as well debar the Priests from the Cup, as the Laity; and they may as well null the whole Sacrament, as halve it.

But since our *Authour*, has mentioned the Council of *Constance*, I will presume to recommend unto him a late ingenious, and discreet Discourse, published by a *Person of quality*, of the *Authority of Councils*, and *Rule of Faith*. He may there find some remarks concerning this Council of *Constance*, that may doe him more good than all the Councils that ever he read.

6. The next thing our Authour mentions is *Purgatory*, and the *Council of Florence*, *establishing the truth of the Doctrine concerning it*. Now as to this enough has been written already, I'll be kind to our Authour, and for his sake say nothing against it. And that because I know not what profit or advantage to himself a *New Convert* may expect from it: For it is the trade of *Indulgences* and P. 21.

Masses

Masses that keeps up the talk of it; as it is a point of speculation, *Rome* is no more concerned to defend it than we. The Doctrine derives from *Heathens*, especially the *Poets*; and it may give fine entertain to Wits, and idle Persons. He that has nothing to doe, may transcribe half a score *Legends*, which may possibly make our *Authour* blush, and be wiser than to alledge *Councils* in defence of *Purgatory*.

P. 21. 7. The last Point which our Authour gives us, is the Doctrine of *Transubstantiation*, which he says *was confirmed in the great Council of Lateran; in which near thirteen hundred Fathers assisted: and in seven or eight other Councils before that of Trent; and all the controverted Points particularly, and by name, declared by some of your selves, to have been brought into England by Augustine the Monk, above a thousand years since.*

Here our *Authour* is unhappy in every thing he says.

First, He calls the *Lateran* Council *Great*; He means *General*, for that is the name which must guide its Authority, and make it considerable; and so some have called it, but with the meanest appearance of reason that ever was offered; For the *Saracens* then gave too much business to the *Eastern* Bishops, for them to leave their Houses, and their Flocks, to come to *Rome* to make Speeches in *Councils* there.

And then *secondly*, He says there were near thirteen hundred Fathers assisting in this Council; now if he had looked upon *Binnius*, or *Labbè*, he would have found not above four hundred *Bishops* there, and they are the onely Persons that were ever reckoned for *Fathers* in a *Council*.

Thirdly, To the end of this he tacks a Story of *Augustine* the Monk, as if he thought, or would perswade others, that he brought into *England* the Doctrine of *Transubstantiation*, and the Decree of the *Lateran* Council for it: Now *Transubstantiation*, name, and thing, can derive no higher than this *Lateran* Council; and this Council was

not

not in being for more than ſix hundred years after the Death of *Auguſtine*; *Bede* tells us, *Lib. 2. cap. 5.* that he was dead before the year 613. and this *Council* met not till the year 1215. Thus miſerably unhappy is our *Authour* in his impertinent Sallies. But he muſt hear more of *Auguſtine* hereafter. At preſent our *Authour's* buſineſs is to gain credit and belief to the Doctrine of *Tranſubſtantiation* from the Authority of the *fourth Lateran* Council, under *Innocent* the Third. Now to this I anſwer,

Firſt, That no *Lateran* Council can be preſumed to have any conſiderable Authority in it; eſpecially not that which is challenged in the behalf of Great, or General Councils: which is a ſubmiſſion of Judgment, and an intire reſignation of Faith to the Decrees of it.

Secondly, This particular *fourth Lateran* Council is liable to more Objections than all the reſt; and ſome of them ſuch as are ſo ſharp and pungent to the ſenſe of an *Engliſh-man*, that he can ſcarce hear them without diſguſt and hatred; and therefore it may be preſumed, that whatever credit and authority that *Council* can give to *Tranſubſtantiation* abroad, yet it can give little or none to it in *England*.

I. No *Lateran* Council can be preſumed to have any conſiderable Authority in it; and that for theſe reaſons.

1. Becauſe theſe *Lateran* Councils come too near to the *indoctum ſeculum*; that is, to an Age wherein good Learning was huſhed aſleep; and Ignorance and Darkneſs had overſpread the World. This *Romaniſts*, as well as *Proteſtants* complain of, and tell us, that neither Learned Man, nor Writer, was known to have lived in it. Now before Learning was got up and dreſſed, Ambition and Intereſt had done a great deal of buſineſs in the World; and when it is known that they have been acting, all Men uſually are ſo ſuſpicious, as not to be over ready to give any great credit.

Bellarm. *in Chronologia in An.* 970.

2. Thoſe

2. Thoſe *Lateran* Councils came too thick, for we have five of them in leſs than one hundred years: Since that under *Paſchal* the Second generally omitted, is certainly a *Lateran* Council, as *Baluzius*, in the Edition of *Petrus de Marca*, has evidently ſhown, *Tom.* 2. *pag.* 431. To theſe might be added at leaſt three more, and all alike *Oecumenical*; for all the diſtinction that *Labbè* makes without any reaſon, is but to ſalve the credit of the former Collectours.

3. The matter of ſome of them was of no great concern; this may be preſumed, becauſe the beſt *Copies* of their *Acts* and *Canons* lay by the walls ſo long; For they were not well underſtood, till the curioſity and induſtry of *Baluzius*, and ſome others, lately brought them to light: this appears by *Baluzius* in the Book of *Petrus de Marca*; and by comparing of *Binnius* his *Councils* with thoſe of *Labbè*.

Petrus de Marca *de concordia Sacerdotii, & imperii, Tom.* 2. *p.* 431, & 435, & 437.

4. Moſt of them were convened for ill purpoſes, to advance the *Papal* Power, and to leſſen the rights of *Princes*: To this end convened, or at leaſt aimed the *Councils* under *Paſchal* II. *Calliſtus* II. *Alexander* III. and that under *Innocent* III.

But the laſt is our buſineſs, where the Second thing is to be ſpoken to. I ſay therefore

II. This *Lateran* Council, under *Innocent* III. is liable to ſo many objections, that no man, eſpecially an *Engliſhman*, can have any great regard for the Doctrine of *Tranſubſtantiation* upon the Authority of it. This will appear if we conſider,

1. That the 70 Acts or Canons of this Council were never heard of for full three hundred years after the *Council*; and they were firſt brought to light by *Cochlæus*, *Luther*'s Adverſary; who, about 20 years after *Luther*'s oppoſition againſt the Church of *Rome*, either found them, or pretended to find them in ſome *German* Library, and

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ſent them to *Peter Crabb*, who printed them in the Year 1537. and annexed them to the reſt of the *Councils*, as if they had been the true *Acts* of that *Lateran* Council; for which he had no Authority, but what he received from *Cochlæus*.

2. They are ſo ill put together, that every man who reads them, muſt miſdoubt them. For ſome of them are in the ſtyle of *Conciliary Acts*, and others ſpeak after the manner of a *Narrator*, who tells what was done in a *Council*. Thus ſpeaks the 11th, 33d, 39th, 51ſt, 61ſt. In the 11th we find theſe words; *In Lateranenſi Concilio piâ fuit inſtitutione proviſum.* 33. *Evectionum & perſonarum mediocritatem obſervent in Lateranenſi Concilio definitum.* 39. *De multâ Providentiâ fuit in Lateranenſi Concilio prohibitum.* See the reſt, and you will find that theſe and thoſe words there uſed, ſpeak plainly that theſe are not *Canons* of a *Council*. From theſe and other Arguments *Peter Walſh* has well gueſſed, That the words of *Matthew Paris*, who ſays that *Innocent* propoſed 70 *capitula* to the *Fathers* of this *Council*, which to ſome did ſeem eaſie, and to others burthenſome, gave occaſion to ſome *Collector* to put together what he found in the *Decretals* under the name of *Innocentius in Concilio Lateranenſi*; and give to his Collection the Name of the *Acts* of the *Lateran Council*; it is plain that *Gregory* IX. who put out the *Decretals*, did allow the ſame Authority to the *Acts* of a *Pope*, and eſpecially his *Uncle*, this *Innocent* III. as if they had been the *Acts* of a *Council*. And his Propoſitions in the *Lateran Council*, though never accepted or agreed to by the *Council*, would have as much Authority as the reſt of the *Decretals* have.

Hiſt. of the Iriſh Remonſt. pag. 66.

III. But then *thirdly* it is to be obſerved farther; That whether theſe reputed *Canons* were Propoſitions of Pope *Innocent*, or real *Acts* of the *Council*, yet no great ſtreſs can be laid upon them, becauſe all things were then done in

extraordinary haſte. We cannot at this day learn from any man, that in this Council there was any ſuch thing as deliberation, or conſultation; no argument was uſed, either *pro*, or *con*; no reaſon offered, no objection removed; not a word is mentioned what this, or that, or the other man ſaid; All things paſt in a huddle, after a quite different manner from what was uſed by the Apoſtles in their Council, *Acts* 15. But more cloſely to our preſent buſineſs as to *Tranſubſtantiation*, the Doctrine of which our *Authour* ſays was here confirm'd; and *Brietius* ſays, that *the Name of it was here admitted*, *in eo Nomen Tranſubſtantiationis admiſſum fuit*; it is to be obſerved, that if we ſpeak ſtrictly, the very *Name* of *Tranſubſtantiation* is not to be found in all the *Council*; and there is but one Paſſage in it that refers either to the Name, or Doctrine. *Cabaſſutius*, a *Roman Catholick*, in his laſt *Collection* of *Councils* found ſo little of it, that in his *Notes* upon this *Council*, he has not one remark upon this Point. Nor yet has *Labbè* any thing conſiderable of it, though he takes in the *Notes* of *Binnius*, and gives us the Errours of *Almaric*, which gave occaſion to this Doctrine: yet the truth is, ſomething of it is in this *Council*, in the firſt *Canon* of it: But it comes in ſo ſneakingly, and ſo unlike to a *Conciliary Act* determining a Doctrine *de fide*; that an eaſie Reader might not obſerve it, and the more accurate would have no great regard for it. It ſeems to be ſlurred upon the World, or deſign'd to paſs like a whiſper thorough artificial conveniences, where they that are near ſhall perceive little of it, but at diſtance it will be noiſie and loud. The words in the firſt *Capitul.* are theſe. *Una verò eſt fidelium univerſalis Eccleſia, extra quam nullus omnino ſalvatur. In qua idem ipſe Sacerdos, & Sacrificium Jeſus Chriſtus: cujus corpus & ſanguis in Sacramento Altaris ſub ſpeciebus panis & vini veraciter continentur, Tranſubſtantiatis, pane in corpus, & vino in ſanguinem poteſtate divinâ, ut ad perficiendum myſterium unitatis accipia-*

Briet. *Annales in An.* 1215.

accipiamus ipſi de ſuo, quod accepit ipſe de noſtro. Theſe are the words, and beſides theſe we have nothing that refers to this matter in the whole *Council*; and all that we have is no more than one barbarous word hooked in by a *Parentheſis*, without any explicite and determinate ſenſe.

Now this is ſurprizing, and amazing, that Chriſtians ſhould be obliged, and that with peril of damnation, to believe a Doctrine ſo difficult, and ſo incredible, as that of *Tranſubſtantiation*, and that onely by virtue of a *word* that ſeems to be ſlurred upon them; muſt we for this deny our Senſes, and our Reaſons, and forget our ſelves to be Men? muſt this be accounted Authority ſufficient to awe Conſciences, and ſubjugate Faith, and captivate Underſtandings? God Almighty never did this, and the Bleſſed *Jeſus* ſpake plainly, and fully, whenever he required obedience under ſuch ſevere penalties.

If *Tranſubſtantiation* be *de fide*, neceſſary to be believed in order to Salvation, certainly we ought to have better grounds for it, than the *Lateran Council* can give. For any indifferent Perſon would require, in ſuch a caſe as this, that the *Fathers* of the *Council* ſhould have uſed all application of mind, care, and induſtry, and hearty humble prayer to God for his direction, before they had determin'd ſuch a Point, and laid ſuch a burthen upon *Chriſtians*; but of this kind there was nothing done there.

IV. I add farther, that as there appears but little ground for any man to believe *Tranſubſtantiation* by virtue of the *Lateran Council*, ſo there is much leſs for an *Engliſh-man* to receive either that, or any other Doctrine in the Name, and by the Authority of it. An *Engliſh-man* can ſcarce think of it without wrath and indignation: For this was called in the Year 1215. about two years after the great mortification of our *King John* by this *Pope Innocent* III. one of the great reaſons for it was to ſhew to the World the *Pope*'s Victory, and *England*'s Slavery. From thence it

was that he wrote his *Letter* to tell the *Barons*, that *England was his, and the King his Vaſſal.* Here it was that he expanded his Plumes, and ſhewed his pride and his glory; Here he made known to the World that *Pandulphus* did not go beyond commiſſion, when he told *King John* that he ought to obey his *Lord the Pope, tam in terrenis quàm in ſpiritualibus, as well in earthly matters as in ſpiritual*; nor yet acted beyond commiſſion, when he ſtreſſed this unhappy Prince ſo far, that he was forced to reſign up his *Kingdoms* to the *Pope*; and could not be reſetled in his Rights, till he had ſubmitted to become *tributary*, *Vaſſal* and *Liege-man* to this *Pope*, and his *Succeſſours*, and untill he had taken that ſlaviſh baſe *Oath*, which was framed in the ſame words wherewith *Vaſſals* and *Villains* were wont to bind themſelves to their proper *Lords*; which may be ſeen with many other ſtrange Clauſes contained in it, in the *Annals* of *Burton Monaſtery*, p. 270. *Oxford* Edition.

In additionibus ad Concilium Lateran. *quartum in Editione* Labbeanâ. *Annales Monaſt.* Burton. *Edit.* Oxon. *pag.* 263.

Annales Monaſt. Burton. *p.* 270.

That all theſe things were done by command, appears by the *Acts* or Propoſitions of *Pope Innocent* in this *Lateran Council.*

Here he breathes in the Spirit of a Conquerour, and ſpeaks as Univerſal Monarch of the World; he gives and takes away at pleaſure, and makes Laws for the keeping, or forfeiting Eſtates. He tells what Princes ſhall be depoſed, and when, and how far their Subjects ſhall be free to make head againſt them; and upon occaſion not onely to depoſe, but to kill them. There he actually determined of the Rights to the Empire in the Cauſe depending between *Otho* and *Frederick*; and there he gave away the Eſtate, Lands and Poſſeſſions of *Raimundus Count* of *Tholouz* to *Simon Mountford.*

Vide Addit. ad Concil. Lateran. *quartum in Edit.* Labb.

And as he dealt with Princes, ſo he did with private Perſons; for there be adjudged the Eſtates of all Perſons to be liable to forfeiture, and confiſcation, upon ſuch faults committed; and not onely theirs, but thoſe of their Abettors, Harbourers, or Receivers of them; as appears not onely

onely in the *Council*, but in the *Decretals*, *lib. 5. tit. 7. cap.* 13. All this he did, and it will be no wonder that he did all this, if we conſider how much his mind was elevated by his victory over *King John*; and to what a degree of pride and haughtineſs he was grown; indeed it was ſo much, that no words can expreſs it, except his own: And whoever conſults that remarkable *Reſcript* of his to *King John*, and *his Heirs*, wherein he ſets down his *Title* to *England*, *in perpetuam rei memoriam*; may ſee a ſufficient foundation to expect all the reſt of thoſe Actions which inſued afterwards.

In Bibliotheca Cottoniana ſub Effigie Cleopatræ, E. 1.

This may be ſaid of him, that he was ſo far juſt, that he was not partial to any, but he treated all alike; for as he trampled upon Princes, and Laity; ſo he moſt tyrannically, and inſolently treated the Clergy too. For in the Year 1216. as we ſee in the *Chronicle de Mailros*, pag. 194. *Oxford* Edition; we have a ſtrange complaint of the Religious againſt him, that he went beyond all Rule and Order, Law and Canon. *Inauditam & inuſitatam Dominus Papa Legato conceſſerat autoritatem, faciendi videlicet, ut ita dicam, quicquid animo ipſius ſederet; in Clero, & Populo per Angliam, Scotiam, & Wales, conſtituto, tranſponendi & deponendi, & alios ponendi, ſuſpendendi, & excommunicandi, & abſolvendi, Epiſcopos & Abbates, & alios Eccleſiarum Prælatos, & Clericos.* This I preſume made *Matthew Paris* give him that Character, *f.* 245. as a thing well known by the experience of Prince and People; *Noverat Rex, & multiplici didicerat experientiâ, quòd Papa ſuper omnes mortales ambitioſus erat, & ſuperbus, pecuniæque ſititor inſatiabilis, & ad omnia ſcelera pro præmiis datis, vel promiſſis cereus & proclivis.*

Chronica de Mailros, p. 194. Edit. Oxon.

Now ſuch a Man, as this is, wants a great deal of advantage, which another in his place might have had, in order to the giving credit or authority to his Actions: And if a Council under him be intirely inſlaved to him,

and

and ſo much at his diſpoſe, that it does not appear to poſterity that any one man in it, did upon the place ſpeak a word either for or againſt the preſumed *Acts* of it; and if yet it be at leaſt probable, that all thoſe *Acts* were not *Conciliarily* paſt, but mere Propoſitions of the *Pope* himſelf; without any conſent, approbation, or regular determination of the Council, I think no man living can look upon himſelf as concluded by them, or under an obligation from them.

But an *Engliſh-man* muſt have an inward reluctancy and abhorrence to ſee his *Faith* increaſed, and his *Creed* inlarged; and himſelf put into a new danger of being adjudged a *Heretick*, by a ſleight and trick of that Man, who with intolerable pride and inſolence trampled upon the Crown and Dignity of a *King of England*; and as ſoon as he had done that, with an unheard-of confidence challenges to make Laws about Kingdoms, Eſtates, and Patrimonies, wherein he ſubjects them to forfeiture and confiſcation upon the accompt of Hereſie. And at the ſame time he ſlurs in a word to a pretended Canon, that requires a Doctrine to be believed againſt all ſenſe and reaſon, and ſuch as will indanger all men that are willing to act rationally, and diſcreetly, according to their beſt wits that God hath given them, to be adjudged and condemned for *Hereticks*. This certainly muſt appear hard to *Engliſh-men* to have their Eſtates brought into ſuch perils and hazards, eſpecially ſince they learn from one of their own Countrey, *Mat. Paris*, who was a *Monk*, and ſo bound to great regards for a *Pope*; and wrote in the Year 1254. that this *Innocent* was not onely intolerably ambitious, but infinitely covetous, and ſo may be preſumed really to deſign and aim at forfeitures, and not near ſo much to regard the clearing and ſetling the Chriſtian Faith, as to make a gin and a trap to catch People, and ſeiſe upon their Eſtates under the name of *Hereticks*: He that obſerves how ſneakingly that *Word* comes into the firſt *Capitulum* of the reputed

reputed *Lateran Council*, may eaſily perſuade himſelf of the likelihood of ſome of theſe thoughts. And if any one ſhall rub up his memory, and add to theſe the fineneſs, and great management of *Rome*, when they made the *Canons* of the *Sardican Council* to paſs in the World under the name of the *Nicene*; And in oppoſition to a plain manifeſt diſcovery of the Errour, yet to this day to bear up ſo high, as to challenge ſome great Authority unto them; whereas in their own nature they can deſerve but very little, being made by the broken remains of a *Council*, when the greateſt numbers were gone, and none remained, but the faſt Friends and Dependants upon *Rome*: And to this let him add the Remarks that *Father Paul* gives upon the firſt *Act* of the *Council* of *Trent*, wherein thoſe words, *Proponentibus Legatis*, were ſo cloſely couched, and ſo ſupinely paſſed, that few heard them, and fewer apprehended the conſequences of them, yet all the inſuing Determinations of that *Council* were intirely guided and governed by the fatal Powers of them.

He that thinks of theſe, and many other ſuch like things, may apprehend, that there is ſuch a thing as art and ſleight in the World: and if he does that, he will not be over forward to give any extraordinary Authority to ſuch a *Lateran Council*, intirely governed by ſuch a Man, as *Pope Innocent* III. eſpecially in ſuch a Doctrine, which it ſelf durſt ſcarcely ſpeak out, but impoſeth upon you in it, by giving you onely one *Word*, and that a *barbarous* one, in all the preſumed *Acts* of it. And that comes in, as it were, by ſurprize, and moſt amazing, without any deliberation, or conſultation; but you have it there, before you in the reading of it can be aware; and perhaps too before the *Fathers*, who were convened in that *Council*, themſelves could be.

Theſe Conſiderations I think ſufficient to perſuade any man to think himſelf under no great obligation to believe *Tranſubſtantiation* by virtue of the Authority of this *Council*,

and

and I presume it will least of all affect the Faith of an *English-man.*

I shall onely add one thing more concerning this *Lateran Council*, which some perhaps may think worthy of a remark; and that is this:

Addit. ad Concil. Later. *quartum, Edit.* Labb.

This *Lateran Council* was not onely famous for *new Doctrine*, but *new Doctours*. For here we find not onely *Transubstantiation*, but St. *Dominick*. He was at this *Council*; And he and that Doctrine were in one and the same condition there, in a like obscurity; something perhaps, but not much taken notice of; but he and that went on from thence to be most conspicuous and remarkable: They for some time after gave the great noise and talk to the World; whereever *Transubstantiation* came, the *Fathers* of the *Inquisition*, who were the Order of *Dominicans*, soon followed after; and those Persons that were not subdued under the power of that *Doctrine*, were sufficiently awed by the Terrour of these *Fathers*. For whereas the Senses of Men were obstinate and refractary against their espoused Doctrine; those Men made use of one Sense to oppose all the rest; for by Rods, and Scourges, and Burnings, they so affected the Sense of feeling, that this in a most compendious way stilled and silenced all the others. Thus *Transubstantiation* grew great; And he that would argue for it from the Authority of the *Lateran Council*, does but trifle; it is, and must, and can be no otherwise prevalent, than by the Authority of these *Dominican Fathers.*

The *Order* of these was confirmed the year after this *Lateran Council*, and that by *Innocent* III. Thus effectually did this *Pope* doe his business, when he made a *new Doctrine*, and a *new Law*, he provided a *new Order* of Men, and a *new Office* to promote it; and it is no wonder if by so doing he brought a new face of Christianity into the World: This *Monsieur Briet* says in his *Annals* in his remark upon the Order of *Dominicans* and the *Franciscans*,

Briet. *Annales in An.* 1216.

An. 1216.

An. 1216. *Aliam Chriſtianitati faciem induxit.* And I eaſily believe him, that the *Chriſtianity* which began to appear, and was moſt viſible in the World ſoon after this *Lateran Council*, was as different from the *Primitive Chriſtianity*, as St. *Dominick* was diſtant in time from St. *Peter*; or as his Rules were different from thoſe in St. *Peter's Epiſtles.*

Now I have done with our Authour's Allegations from Councils. And here according to faſhion I might be tempted to talk a little of victory, and tell my Reader what I think I have done. But here I am ſtopped, for our *Authour* has poſſeſt himſelf of this Poſt: He has given us in the next *Paragraph*, p. 21. ſuch a *Jargon* of words that are deſigned to ſpeak a victory, but moſt certainly ſhew an intolerable vanity, that I cannot imitate him.

For after he had reflected upon his doughty performances; How he had found the Pope's Supremacy in the *Council* of *Chalcedon:* and the *Books* called *Apocrypha*, put into a higher rank than we place them, as he thought by the *Council* of *Carthage*; And the *unbloudy Sacrifice decreed by the ninth Council of the Apoſtles*; And the *adoration of Images eſtabliſhed in the ſecond Council at Nice*, with the *general concurrences of Ancient Fathers*; And *Tranſubſtantiation* owned and confirmed *by* 1300 *Fathers in the great Lateran Council*; and he might as well have ſaid 13000, and all to like purpoſe; whilſt never a man amongſt them ſpake one word, either to prove, or diſprove, or approve that, or any other Doctrine in the *Council*, asfar as it appears. And after that he had remarked, that all theſe *Doctrines*, and I preſume he means the *Lateran Council* too, were brought into *England* by *Auguſtine* the *Monk*, which *Council* was not in being till more than *ſix hundred* years were paſt after the death of *Auguſtine.*

When, I ſay, our *Authour* had ſeen that he had done all this, he ſmiled, and cockt his Beaver, and admired his Atchievements, and then forthwith ſpeaks his glories in

theſe words, which I will ſet down here *in perpetuam rei memoriam*, that all ſuch Conquerors, as he is, may never want words wherein to expreſs their glories, or their follies: Thus he ſays.

P. 21. *Indeed, Fathers, when I had diligently examin'd this truth, and found it moſt evident; beyond the poſſibility of any juſt, or reaſonable contradiction; I was much ſcandaliz'd at the diſingenuity of your Writers; who whilſt they accuſe others of fallacy, impoſture, and impudence, dare advance ſo great, and demonſtrable a falſhood in matter of fact, that nothing but ignorance can excuſe them; ſo they expoſe themſelves to the greateſt cenſure of raſhneſs and indiſcretion, as uncharitable, and unjuſt to thoſe whom they call their Enemies, as alſo unſafe, and abuſing the credulity of their Friends.*

I admired to ſee theſe words in this place, and am yet puzzled to think, what could juſt now inſpire him with all this puffineſs; He knew that he had never read one of theſe *Councils*; and that he had tranſcribed from others, without skill, or care: and he could not but know that ſome of his *Allegations* are moſt trite, and common, and anſwer'd moſt fully, and largely, by numberleſs numbers. Why then does he ſeem here thus to admire his Acts, and put down ſuch an extravagant rant? I cannot but think that the ſpirit of his old Friends, *Nailor* and *Muggleton*, came in to his aſſiſtence at the Writing of this. Perhaps it is a Flower borrowed from ſome of that ſort of Perſons, to adorn and imbelliſh a Book. It is here, I am ſure, out of its place; altogether groundleſs, and ſenſeleſs; and gives us one Argument more of the mighty powers of *Face*; and what great expectances there are from it; I do much believe that our *Authour* may hope for more ſucceſs from that one *Paragraph*, than from all his Allegations out of *Councils*.

Our

Our *Authour* in the next Paragraph tells us he deſigns to be brief, and therefore laying aſide other Controverſies, he will inſiſt onely upon *two*, and they are theſe.

I. The Authority and Infallibility of the *Roman Catholick Church.* P. 22.

II. The Doctrine of *Tranſubſtantiation.*

The Firſt of theſe I ſhall conſider, and leave the Second to others, who both have, and will give full ſatisfaction, in that Point, if he were but capable of receiving it. And I preſume I have given him more than he can anſwer in the Reflexions upon the *Lateran Council.*

I. The Authority and Infallibility of the *Roman Catholick Church*: This he undertakes *to conſider how far it may bear, and appear reaſonable to an impartial Reader.* P. 21. Theſe words are not worth the notice, but that they tempt out a little ſuſpicion; that they are here ſet for a reſerve, in caſe of oppoſition; for if it be ſaid, as moſt truly it may, that there is not one plain proof, either of the ſupreme Authority, or Infallibility of the *Roman Church* in all this Diſcourſe; Our *Authour* may reply that he never undertook to give it: All that he engaged for was *appearances*, P. 23. and that he has performed, by uſing the words oft; tumbling and toſſing them as Hay-makers do their mown Graſs; one while Authority is uppermoſt, and ſoon after Infallibility; Authority muſt lead in Infallibility, and Infallibility muſt vindicate Authority; but where either of theſe is to be found, the Man neither proves, nor knows; and plainly ſays, that he is not concerned, whether there be any ſuch thing as Infallibility or no: *p.* 24. he ſays; *Were there no Infallibility (as I believe there is) I would* P. 24. *ſtill ſubmit my Reaſon, and regulate my Conſcience, according to the Decrees of the ſupreme, lawfull Eccleſiaſtical Authority; This is my belief, pray blame me not.* All this is nothing elſe but *appearances*; for neither is the Church of *England*, nor the Church of *Rome* concerned in his belief,

or his ſancy, or his opinion, for theſe may be wiſe, or may be fooliſh; may be well, or may be ill grounded. But yet it is admirable to ſee what great command he has over *his Reaſon* and *his Conſcience*, that he can make them turn which way he pleaſes; and if he does but ſuppoſe a *Supreme lawfull Authority* to be in *Ebion*, or *Cerinthus*, *Nailor*, or *Muggleton*, or the *Church of Rome*; He can be a *Convert* to any of them, to day to this, and to morrow to the quite contrary; and that with as *much reaſon, and as good conſcience*, to the one, as to the other: For which way ſoever he turns, he may ſtill ſay, *this is my belief, pray blame me not.*

His laſt Converſion was to the *Church* of *Rome*, and he intimates that he changed upon this belief, that there was a *Supreme lawfull Eccleſiaſtical Authority* to be found there: but he has not the leaſt reaſon to prove it; though it muſt be confeſt that he has ſome *appearances*; which I will impartially conſider in their order.

1. He gives us ſome Citations from Proteſtants, *Pag.* 22, 23. from *Luther* one, and from *Melanchon* another, (whom he calls the *Phœnix of Learning*; a fine word, I wonder from whence he borrowed it) another from *Somaiſius*, or *Salmaſius*; Another he would give from *Grotius*; but what it is, he has forgot, he thinks it is ſomewhere in his *Annotations upon the New Teſtament.* And then, to make weight, he throws in the Names of *Jacob Cartwright*, *Huſs*, and
P. 23. *Beza.* And from hence he argues in theſe words; *Theſe eminent Proteſtants were men of great learning; and they had ſearcht, and underſtood Scripture, and Hiſtory, and if my judgment concurs with theirs in this point (as I profeſs it doth) then have I found that lawfull Supreme Authority.*

Now theſe are dangerous words from the mouth of a new Convert; it is well for him that he is not now in *Spain*; for if he ſhould make ſuch a declaration there, That his judgment concurs with the judgment of *Luther*, *Melanchon*, *Huſs*, and *Beza*, in the Point of the *Pope's Supremacy*,

Supremacy, or the Supremacy of the Church of *Rome*; he might perhaps be in danger of the *Inquiſition*. All the World knows the judgment of thoſe men in this point; and if he were before the *Fathers* of the *Inquiſition*, they would not be put off with a ſmall Citation found they know not where; and perhaps inſerted by they know not whom: He had done much better to have miſtruſted his Copy, than to depend upon ſuch an Allegation.

Sure I am, that if he made any uſe of thoſe mens judgments, or laid any great ſtreſs upon the words, which he cites under their Names, in his ſearch or preſumed diſcovery of a Supreme Authority of the Church of *Rome*; he uſed both his *Reaſon* and his *Conſcience* very hardly.

It is certain that *Luther* did ſpeak variouſly of the Pope's Power; ſometimes higher and ſometimes lower, as appears to any one that reads either his *Works*, or *Caſſander*'s Citations from him: And as to *Melancthon* the *Phœnix of Learning*, I am not concerned to ſearch what he wrote to the *Cardinal Belay*. And it may be, I am civil in doing it. He was a Wit that once charged it as an incivility upon his Acquaintance, that he ſhould take ſo much pains to prove him a Lyar. It is certain that *Melancthon* in his *Loci Communes*, where he treats profeſſedly upon this Subject, declares fully and roundly againſt all this that is cited from him: And therefore I preſume that his judgment does not concur with *Melancthon's*; for if it does, he is no *new Convert*; for he has found nothing that can call for a ſubmiſſion of *Reaſon*, and *Conſcience*: nothing like to that *Authority* and *Infallibility* of the *Roman Catholick Church*, which a *new Convert* is bound to defend.

But becauſe our *Authour*, in defence of the *Authority* and *Infallibility* of the *Roman Church*, has given ſuch Citations from *Proteſtants*, I'll indeavour to requite him by one from a very good *Roman Catholick*; and that is *Caſſander*. He in his *Book*, *de Officio pii hominis*, ſpeaks to this purpoſe; *That there are ſome, who becauſe they ſee yet*

remaining

remaining amongſt them not a few things, that have deſcended down from Antiquity, or the firſt Chriſtians, will keep up the preſent ſtate of the Church juſt as it is; though it be corrupt, and foully ſtained by abuſes, that have crept in by little and little. Nor will they ſuffer any thing to be alter'd, though it may be done agreeable enough to the Decrees or Canons of the Ancients. The Roman Biſhop, whom we call Pope, they make little leſs than God. They ſet up his Authority not onely over the whole Church, but over the holy Scripture it ſelf; and make his determination equal to the Divine Oracles, and no leſs than an infallible rule of faith. I ſee no cauſe but that you may give to theſe the name of falſe Catholicks and Papiſts.

—Pontificem verò Romanum, quem Papam dicimus, tantum non Deum faciunt: ejuſque Autoritatem non modò ſupra totam Eccleſiam, ſed ſupra ipſam Scripturam Divinam efferunt, & ſententiam ejus Divinis Oraculis parem, imo infallibilem fidei regulam conſtituunt: hos non video cur minus Pſeudocatholicos & Papiſtas appellare poſſis.

Thus ſaid that good man concerning the Sticklers for *Roman Authority*, and *Infallibility*; and that in a time when he contended moſt earneſtly to bring in peace, and good temper amongſt Chriſtians; and had endeavoured paſſionately to perſuade men to lay aſide ill Language, and odious Names, ſuch as one Party threw at another; all which he ſays were *caſt up out of Hell:* ſuch as theſe; *Papiſts*, *Antichriſtians*, *Miniſters of Satan*; and on the other ſide, *Hereticks*, *Schiſmaticks*, *Apoſtates*. Though he heartily wiſh'd theſe Names out of the World, yet he could be content that two or three of them were always ready to be thrown in the teeth of ſuch Perſons as our *Authour* would ſeem to be.

This remark I give to ſhew our *Authour* that I do not ſet down the Sayings and Opinions of others, without conſidering firſt what weight and ſtreſs is to be laid upon them.

For I muſt confeſs that it is to me a ſcandal and matter of offence to find this Set of Authorities, which our *Authour* uſes, in the ſame order, and in the ſame words, in another late *Book* intitled *Pax vobis*; this ſeems to ſpeak that the

the *Authours* of both theſe tranſcribed, and never conſidered what force was in their Citations. Is this fair dealing with a Man's own Conſcience, or with his Readers? when he is weighing of Religions, and offering motives of Reconciliation, either to himſelf, or to others, to act thus ſupinely? This is worſe than to take a journey to *Edinburgh* upon the next Hackney, and never conſider whether he be a Jade or no. A journey to Heaven is long, to be ſure of greateſt importance; He that takes up a new Religion to carry him thither, had need uſe eyes, and ears, and heart, and head too; St. *Paul* had reaſon when he adviſed us *to work out our Salvation with fear and trembling*; but all men will not doe this: they are in too much haſte.

They that take ſatisfaction without reaſon, and in ſpite of reaſon change their Religion, cannot act with that caution which the great *Apoſtle* requires.

If I am not much out in my gueſs (which I muſt leave to the Reader's judgment, when he has compared this Set of Citations with thoſe in *Pax vobis*, Pag. 70, 71.) we have here one of the moſt wretched Pleas that ever was uſed by a *Writer*. It is not more than this. I have met with ſome ſayings of Men, whom I care not for; when or where, or to what end they were ſpoken, I never conſidered; nor yet whether upon ſecond thoughts they did not retract them; *my judgment concurs with them, therefore I have found that lawfull Supreme Authority I ſearched for; and where this Authority is, there is Infallibility.*

That is the firſt Motive to perſuade that the *Roman Catholick Church* has Supreme Authority over all, and Infallibility in the exerciſe of it.

He ſhould now proceed to a ſecond.

But inſtead of that we have, *Pag.* 24, 25, 26, 27. a diſcourſe upon a new Subject; ſo far is our *Authour* from making theſe Doctrines *to appear reaſonable*, that for ſo long together he'll e'en let them ſhift for themſelves: his preſent buſineſs is to talk, and talk he will of Separation,

or

or how the Church of *Rome* can be ſaid to have ſeparated either from her ſelf, or from the Catholick Church, either whole, or part; and where that whole or part remained from whence the Church of *Rome* ſeparated? and then again where ſhe remained, and where ſhe may be found; and here he is urgent and importunate, and will have an anſwer, and that from the Biſhops themſelves; for he comes up cloſely to the beards of them, and tells them, *In good faith, Fathers, my Salvation is highly concern'd in this queſtion, and I muſt be ſatisfied.* He prevents them from giving ſuch and ſuch anſwers, and ſwaggers it bravely out in theſe words. *I'll ſooner ſuffer my ſelf to be knockt down with a true Proteſtant Flayl, than with ſuch a Proteſtant Anſwer*; and at laſt he adds, *from this reaſonable and important requeſt, you ſhall never beat me whilſt I live.*

The Man grows warm, and it is well for ſome, that they are out of his way; who knows what he may doe?

The occaſion of all this noiſe and clamour he gives us, in the 24th Page, in theſe words; *You had often told me, that She* (the Church of *Rome*) *had fallen from her primitive purity, and ſeparated her ſelf from the one holy Catholick and Apoſtolick Church.* Anſwer to Proteſtant Queries, *p.* 10. *declared alſo to be Antichriſtian; and the true Church latent and inviſible, by that famous* Napper *to King* James, Brocard, Fulk, Sebaſt. Francus, Hoſpinian, *and many others.*

Now what is all this to the Biſhops of the Church of *England?* muſt they anſwer for every thing that has been ſaid by *Fulk*, and *Brocard*, and *Napper*, or as you call him, *that famous Napper?* I pray how *famous* is he? has any of the Biſhops of *England* cited him theſe forty years? does any of this Church reade him, or depend upon him? if your ſtudies have been upon ſuch Authours, the Church of *Rome* have no great prize of you; and theſe *Motives*, as bad as they are, were good enough to make you a *Convert.*

But

But yet there remains one Expreſſion cited out of a little *Book*, which it may be few of the Biſhops of *England* ever ſaw; but yet they muſt give an accompt of it, and all the conſequences he can gather from it; for he ſays, *p.* 26. *his Salvation is highly concerned in it*; And it is a *reaſonable and important requeſt.*

And muſt the *Biſhops* of *England* be accomptable for every little writing, which they know nothing of? would the *Biſhops* of *Rome* think it fair, that all the impertinences of our *Authour* ſhould be charged upon them? certainly no.

"*But he argues, that if the Church of* Rome *was once a pure and uncorrupted Church, ſhe remains ſo ſtill, for ſhe can neither ſeparate from her ſelf, nor from the Catholick Church.*

Now if this Argument be good, he himſelf is bound to anſwer for all the conſequences that can come from a preſumed ſeparation, either from it ſelf, or from the Catholick Church; for we have oft proved, and are always ready to prove that the Church of *Rome* is not the ſame, as *to purity and incorruption*, which it was. It is changed, it is altered, multitudes of Innovations have overſpread it, and great numbers of Errours by little and little (as *Caſſander* ſays) have crept in, and prevailed over it.

But yet for all that, we own and aſſert that there is a *Church of* Rome, *as well as a Church of* Jeruſalem, Alexandria, *and* Antioch, *and that, though this, as well as they have erred, not onely in their living, and manner of Ceremonies, but alſo in matters of Faith.* So ſpeaks the Church of *England* in her 19th *Article.* And if ſhe be a Church, ſhe muſt be a Member of the Catholick Church, for every part muſt be contained in the whole.

None of us doubt but that the Church of *Rome* receives all the *Canonical Scriptures*, that we do, and has the ſame *Creed*, and the ſame *Sacraments* that we have: And ſo ſhe muſt be a Church. But yet ſhe is corrupt, and foully

ſtained, by the many additions that have been made to her Faith, to her Sacraments, to her Worſhip, to her Government, and to her primitive rule of Faith; and all this in virtue of an uſurped *Authority*, and vainly pretended *Infallibility*.

All theſe things we charge upon *Rome*, and we think the Charge high enough; and if our *Authour* could have diſtinguiſhed betwixt Errour and Schiſm, he might have ſpared all his impertinent *Queries* concerning Separation from her ſelf, or Separation from the Catholick Church; and where that Catholick Church is to be found; for all this is but trifling in an over eager purſuit of Conſequences from a poſſible ſenſe of a word. If *Rome* has thus erred, ſhe may be ſaid to have left, and gone from, or be ſeparated from that firſt, holy, Catholick and Apoſtolick Church, without the making of an open Schiſm, or Schiſmatical Separation. For ſeeing particular Churches are called Catholick, as the *Catholick Church* in *Smyrna*, *Euſeb. lib.* 4. *cap.* 15. and the *Catholick Church* of *Alexandria* upon the accompt of their continuance in the true Faith with the reſt of the Church of God, or from their coherence with that Church, which was properly and originally called ſo; upon which accompt *Clemens Alexandrinus*, *Stro.* 7. joins thoſe two words together, τῲ ἀρχαίαν καθολικῲ Ἐκκλησίαν, *the Ancient and Catholick Church*. So far then as any Church now in being ſhall depart from the Doctrine of that Ancient Catholick Church, and profeſs great and many Errours, and broach new Doctrines unknown to the Primitive Churches, and lay mighty ſtreſſes upon them, ſo as to make them neceſſary for Communion here, and to Salvation hereafter: Such a Church may be ſaid to depart or ſeparate it ſelf, from that *ancient*, *one*, *holy*, *Catholick*, *and Apoſtolick Church*.

And now our *Authour* may have that ſatisfaction, which he ſays he muſt have, and I agree with him that his Salvation is highly concerned in it. He would know where

that

that Catholick Church, from which ſhe (*Rome*) ſeparated, *remained, and where ſhe may be found*; I am ſorry he knows it not, but he may eaſily be taught that ſhe was, and is in Heaven.

There are all *the glorious Company of the Apoſtles, the goodly fellowſhip of the Prophets, the noble Army of Martyrs*; There are all the *Servants* and *Saints of Jeſus Chriſt*, who have lived and died in the true faith of him; and thither all the faithfull Members of the true, holy Catholick Church now living, hope by the grace of *Jeſus Chriſt*, in the methods of the Goſpel, by keeping cloſe *to the Faith that was once delivered to the Saints*, in their due times to come, and be received into that moſt happy and everlaſting Communion. *This is my opinion*, and for once I will pray *our Authour not to blame me for it.*

I know he may bring againſt me *Supreme lawfull Authority*, in the name of *Pope John* XXII. who really deſigned, and heartily indeavoured to make the contrary Doctrine to paſs for an *Article* of *Faith*; and if he had lived a little longer, would have declared *ex Cathedra*, that the Souls of the Saints do not come to bliſs and happineſs untill the general Reſurrection. I beſeech him not to meddle with this; but if he does, I'll promiſe to defend my Opinion from *Scripture*, and *Fathers*, and *Councils*, and doubt not by my little Reaſon ſufficiently to repell him and his Authority too.

But if he can think with me, that the Members of the firſt Churches, the holy Apoſtles and bleſſed Servants of our Lord, are in bliſs and happineſs, and is willing *to find* them, and be with them; He ought then to think again of the change of his Religion, and of this accompt that he has given of the Motives to it; for if he ſeriouſly reflects upon his own Salvation, and is heartily concerned for it, he will be aſhamed, and repent of all his rude and unſeemly treatment of the Reverend Fathers of this Church. It is not huffing and braving that ſpeaks a religious Mind;

it is not saying, *In good faith, Fathers, my Salvation is concerned in it*, that speaks a pious and hearty sense of that great blessing of God. He that with humility and reverence studies the mind and good pleasure of his Saviour, cannot rant; where he is ignorant, despise his betters; trample upon those whom he calls Reverend Fathers: Such actions may be agreeable to a Man that has no sense of Salvation. He that has thrown off one Religion, and forgot to take up another; He that can easily say, *and so good night to Christianity*, may doe this: But a Convert to any Sect or Party of Christians (or such as are willing to be reputed Christians) should not doe it. Because such actions speak a Man to be proud and ambitious, and designing upon this World, and something worse than I am willing to say.

I must stop, onely in requital for some Texts of Scripture, which, *p.* 25. he advises us to consider: I request him to reade these. *Rev.* 2. 5. *Remember from whence thou art fallen, and repent, and doe the first works.* Eph. 4. 14. *That we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* 2 Cor. 2. 17. *We are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.* Our Authour goes on, *p.* 27.

P. 27. But I must not follow him in all his Impertinencies, I shall speak of *Augustine* the *Monk* afterwards. And shall at present onely teach him one thing, which he there says he does not understand. And that he gives us in these words. *How you should rise a pure Church after you had been buried so many hundred years in a corrupt Church, I do not easily understand.*

Thus he says, but yet certainly he may understand it; for the same way that I advise him to take, that he may become a good man, was taken by our *Predecessours*, and by virtue of that proceeding they ceased to be a corrupt Church,

Church, and became a pure one; and that was by remembring from whence they were fallen, and by repentance, and by reformation; they saw the Errours which *Rome* had taught, and proudly imposed; they were sorry to have been so long abused; they withdrew themselves from slavery, and knockt off the chains and fetters, that an unjust Power had laid upon them; they studied and learnt their true Rites and Liberties, their duties to God, and to their Saviour, and to their Prince; and when they knew these, they practised them. And so they did their first works; that which *Christ* and his *Apostles* taught, and so became a *pure Church.*

This was then done, but such an answer as this will not satisfy our *Authour*; for he inquires in the next Paragraph by what Authority this could be done, and would not have us *to pretend to derive Authority from the Church of* Rome, *when she was in her purity and perfection.*

Now this is wonderfully wise, to inquire by what Authority we presume to obey God, to amend our ways, to throw off Errours, to follow Truth.

Let him be assured, that we shall not pretend to have derived Authority from *Rome*, neither in her corruption, nor in her purity to doe this. And our *Authour* in the next *Paragraph* owns that we need not, in case the one be an Errour, and the other be a Truth. But he adds, *we are now seeking for that Authority which shall declare this Truth, and set forth this Errour.*

Now this is honestly said, that he is *seeking for that Authority.* I am sure he has made no discovery of it as yet. He undertook, *pag.* 21, 22. to shew that and the Infallibility of the Church of *Rome*; and has talkt out eight Pages, and has not given us the least Argument for either of them, now, he says, he is *seeking* for it; and he may seek all his days at this rate; for he seeks, just as one did for the Hare, in the top of the Steeple.

If

If there were any ſuch Authority and Infallibility as he pretends, it muſt be as apparent, and as viſible, as the Church it ſelf, there would need no long ſeeking for it.

He muſt be blind, or fool, or mad, that did not ſee it, or know it.

I rather think that our *Authour* is ſeeking for Arguments to prove it; and in this he is unhappy, for he finds none.

But *Pag.* 28, 29, 30. he endeavours for one, and that is to this purpoſe; that there are Errours and Hereſies in the World. He tells us of *Socinians*, of *Luther*, and *Calvin*, and *Beza*, and I know not how many more of late days.

P. 30. And from thence, *p.* 30. he talks in theſe words; *Fathers, if theſe inſtances be not ſufficient to require a Supreme Judge to determine the right Faith, and ſilence the wrong*, then, and then, and I know not what; but at laſt, *then pray excuſe me, if my reaſon, and piety, and the reverent notion which I have of a Juſt God, and a mercifull Saviour, totally force my Judgment, and Conſcience to diſſent from you in this particular.*

Now this is no Argument, that there is ſuch an Authority in the Church, (either *Eaſtern* or *Weſtern*, *Roman* or *Græcian*) but a wheedling Diſcourſe to perſuade weak Perſons, that there may be ſuch an one; becauſe in our *Authour's* Opinion it would be fit or requiſite, or proper for God Almighty, in this method to direct the intereſts of his Church. And to bring People on to this belief, here is an audacious and preſumptuous intimation, that God would neither be wiſe, nor good, in caſe he did it not.

Here we beg our *Authour's* pardon; we will believe God to be wiſe, and good, and merciſull, whether he ſets up ſuch an Authority or no: He knows what is fit, and requiſite, and proper, much better than ſuch pert confident men. He permits ſins great, and moſt enormous in the World, though he could as eaſily give a ſtop to them as to Errours and Hereſies.

There

There are Errours amongſt *Proteſtants*, and there are Errours amongſt *Romaniſts*; and if the Temporal Authority did not doe more than the Spiritual, they themſelves would complain of many more, than now they do.

There are Errours and Hereſies of late days, and there were ſo from the firſt beginnings of Chriſtianity, in all times and places; St. *Paul* tells of ſome in his days, and *Ignatius* of others, and *Irenæus* of others, and thoſe moſt groſs, and vile, and filthy.

Now if God had made proviſion of the pretended Authority and Infallibility to give ſtop to them; it were moſt improbable, if not impoſſible that ever theſe ſhould have been.

Their exiſtence therefore is plain argument and demonſtration, that there are no ſuch powerfull means ſet up, and appointed by God, to prevent, hinder, ſtop, or ſilence them. He has done enough againſt them, as he has done againſt all ſins; it is preſumption not to acquieſce in his Wiſedom, or to challenge that he muſt doe that which we cannot prove that he has done.

But our *Authour* leaves this, and ſays he muſt proceed, *p.* 30. and that he does, yet not to evidence the *Authority* and *Infallibility* of the *Roman Church* by better Arguments; but to plead the intereſt of it, in general, from the performances of *Auguſtine* the Monk. P. 30.

This is an Argument that pleaſes him; he had been nibling at it three times before, *p.*18. *p.*21. *p.*27. There he intimates that this *Auguſtine* firſt taught the *Engliſh* Nation Chriſtianity; and that he taught them thoſe very Doctrines as Chriſtian Truths which *we at this day oppoſe*: He ſays, p. 21. *That all the Controverted Points, particularly, and by name, were declared by ſome of your ſelves to have been brought into* England *by* Auguſtine *the Monk above a thouſand years ſince.*

I ſuppoſe he means that his Friend the famous *Napper*, or ſome of his *Apocalyptical* Acquaintance, had declared this. But

after

after all, he comes to treat more closely upon this Argument, *pag.* 30, 31, 32. I shall consider what he says, and then give a full accompt of the whole matter. But, before I begin, I must complain, (for it is a grief) that I have an Adversary so weak, and yet so confident.

For those two learned Men, their Mr. *Cressey*, and our *Reverend Dean* of St. *Paul*'s have accurately considered and weighed all the particulars of this Dispute, and made the best advantages of it. But the man knows nothing of their Writings. *Pope Gregory* he names, and *Bede* he names, but gives us not any ground to think that ever he has read over *Bede*'s History, or consulted *Pope Gregory*'s *Epistles*; and both these ought to have been well studied by a Writer upon this Subject, if he had due regard for Truth, or his own Credit.

1. First, he says, *If you tell me a Story of the Abbat of* Bangor; *I answer, that the particular ground of it is evidently false and forged.* Now *Bede* is the man that tells us a Story of the *Abbat* of *Bangor*, and the numbers of
Bede, *l.* 2. *c.* 2. *Monks* in that *Abbey*. And the Story, as it lies in *Bede*, gives all the advantage to Protestants that they can wish, *lib.* 2. *cap.* 2. And if there be something added to that Story from an Ancient *Record* found and published by Sir *Henry Spelman*; the skill and integrity of that excellent Person would persuade an indifferent man not presently to damn it for a forgery; for he was not likely, either to contrive one, or to be cheated with one. But be this what it will, the Story that *Bede* gives is sufficient for our uses, and that, I hope, he will not say is false or forged.

P. 30. 2. He says, that *the Britains received the Christian Faith in the Apostles days; but being persecuted by Romans, Picts and Saxons, Religion fled to the Mountains, and bordering parts of* Wales, *at the same time the Church of* Rome *was no less afflicted by the Heathen Emperours.* This is gross ignorance to talk of *Saxons* persecuting the *Britains*, and Religion

ligion flying into *Wales* in the time of the *Heathen Emperours*. Did the Man never hear of the name of *Conſtantine*, and of the names of thoſe glorious Chriſtian Emperours that ſucceeded him in the *Eaſt* and *Weſt* for more than two hundred years before the flying into *Wales*? I hope he will not call them *perſecuting Heathen Emperours*, who brought the Empire into the Church.

The famous *Council* at *Nice* was celebrated in the Year 325. and the coming of the *Saxons* under *Hengiſt* into *Britain* was not till the Year 450, and it was near a hundred years after that, before the *Britains* were diſpoſſeſſed of the reſt of their Countrey, and forc'd to ſecure themſelves amongſt the Mountains of *Wales*.

This our *Authour* might eaſily have known, if he had read *Bede*, but he knew it not; therefore he adds, *No wonder if in theſe days and circumſtances there was but little correſpondence between* Rome *and* Wales.

This now is worſe and worſe; what! a little correſpondence between *Rome* and *Britain*, when *Conſtantius* was in *Britain*, and *Conſtantine*, and *Theodoſius*, and *Maximus*, and the moſt of the chief *Roman* Commanders, in their diſtinct times. What! little correſpondence between them; though three of the *Britiſh* Biſhops were at the *Council* of *Arles*; and as many very probably at *Nice*; and as many certainly at the Council of *Ariminum*; and of *Sardica*. Did this Man never hear of the names of *Pelagius*, and *Cœleſtius*; or of *Palladius*, and *Patricius*, and hundreds of others who came from *Rome* to *Britain*, or went from *Britain* to *Rome* in all this long tract of time?

I would be willing to think that I miſtake a little, rather than judge that he miſtakes ſo groſly.

But he will not allow it, for he will have all the World to ſee how ignorant he is: He adds to this theſe words; *But when the Church (brought from her ſubterraneous refuges, and ſet upon a Hill) began to enlarge her ſelf, and propagate the Goſpel*, Gregory *the Great ſent* Auguſtine *the* P. 31.

Monk into England *to ſee how matters went there in this long interval of ſilence.*

Certainly he does think that *Gregory the Great* was the firſt *Roman* Biſhop that ever ſaw good days; and that all his *Predeceſſours* were under the *perſecuting Heathen Emperours*; for now he ſays that the *Church was brought from her ſubterraneous refuges, and now ſhe was ſet upon the Hill, and now began to enlarge her ſelf.* I wonder where he learnt this, I hope it was from his Friend *the famous Napper.* What is become of two and thirty Biſhops of *Rome*, ſo many there were between *Sylveſter* (who is ſaid to have baptized the Emperour *Conſtantine*) and this *Gregory the Great*, did they all ſleep? did they doe nothing for the Church, that ſhe muſt be ſaid now to inlarge her ſelf? There was near three hundred years paſt from *Conſtantine*'s poſſeſſion of the Empire, to this miſſion of *Auguſtine* the *Monk*; and was the Church all that time in *ſubterraneous refuges?*

Where were theſe *ſubterraneous refuges*, from whence the Church came? and where was the Hill, upon which the Church was ſet, in this *Gregory*'s days? I know that *John* of *Conſtantinople* was then moſt ambitious, and indeavoured to mount up his Seat to higher power and dignity, than that of *Rome* it ſelf. He challenged all the proud *Titles* that the *Popes* afterwards uſurpt; and deſigned to ſet his Church *upon the Hill.* But *Gregory* the *Firſt* wrote againſt him, and charged him with pride and arrogancy; and ſaid plainly, that whatever Biſhop (whether *Roman* or *Conſtantinopolitan*) ſhould aſſume thoſe *Titles*, he would be *Antichriſtian*, or at leaſt *the Forerunner of Antichriſt.* It is certain that *Gregory the Great* was content to keep things as he found them; he did not ſet the Church upon a Hill, or inlarge its power. The *Romaniſts* can ſcarce pardon him for the great ſubmiſſion and deference which he yielded to the *Emperour*, and the large expreſſions which he uſed in his Conteſt againſt *John* of *Conſtantinople*;

ſtantinople; for the *Proteſtants* ſtrongly argue from them againſt the pretences of the *Popes* themſelves.

But our *Authour* adds, *that* Gregory *ſent* Auguſtine *the Monk into* England *to ſee how matters went here in this long interval of ſilence.*

He ſeems to think that *Auguſtine* came as a Spy, or to make a diſcovery of an unknown Land; but in this he is like himſelf, ſtill miſtaken.

For *Gregory* knew how matters went here; He knew that *Bertha*, *Queen* to *King Ethelbert*, was a Chriſtian; and that *Luidhardus*, *Biſhop* of *Senlis*, was her *Chaplain*; and that he performed to her, and her Attendants, all Chriſtian Offices in the Church of St. *Martin's*, near *Canterbury*, which was formerly built by the *Romans*. Bede, *lib.* 1. *cap.* 26.

And *Gregory* himſelf ſays in a Letter, which he ſent by this *Auguſtine* to the *King* of *France*, and was delivered by him in his paſſage hither, That the *Engliſh* Nation were deſirous to become *Chriſtians*. His words are theſe;

Pervenit ad nos, Anglorum *gentem ad fidem Chriſtianam deſideranter velle converti, ſed Sacerdotes veſtros è vicino negligere, & deſideria eorum ceſſare ſuâ adhortatione ſuccendere. Ob hoc igitur* Auguſtinum *Servum Dei præſentium portitorem, cujus zelus & ſtudium benè nobis eſt cognitum, cum aliis ſervis Dei prævidimus illuc dirigendum. Quibus etiam injunximus, ut aliquos ſecum è vicino debeant Preſbyteros ducere, cum quibus eorum poſſint mentes agnoſcere, & voluntatem admonitione ſuâ, quantum Deus donaverit adjuvare*; and to the ſame purpoſe he writes in the next *Epiſtle.* Greg. *Epiſt. lib.* 5. *Ep.* 58.

If our *Authour* had ſeen this, he would not have ſaid that *Gregory ſent Auguſtine to ſee how matters went here in this long interval of ſilence.* Greg. *Ep.* 59.

But he goes on, and tells us, *that the Britains knew him not* (*that is* Auguſtine) *untill he had confirmed his Commiſſion by Miracles.*

Now what had he to doe with them, or they with him? his Commiſſion was to convert the *Saxons*, or the *Engliſh* from their *Paganiſm* to *Chriſtianity*, as *Gregory* ſays in the foremention'd *Epiſtle*, and *Bede* in theſe words. *Miſit Servum Dei* Auguſtinum, *& alios complures prædicare Verbum Dei genti* Anglorum. *Bede* calls him *Anglorum Apoſtolus*, to them he was ſent, to them he came; and he had more work to doe amongſt them than he was able to perform: The *Britains* were not in the leaſt concerned in his Commiſſion; for they were Chriſtians, and very good Chriſtians, according to our *Authour*'s accompt. For he tells us, *that the great Errours, which* Auguſtine *found among them, were chiefly two; Their Aſiatick Errour, concerning the keeping of Eaſter; and diſſent from the Roman Church in the adminiſtring of Baptiſm.*

Bede, *lib.* 1. *cap.* 23.

As to the firſt of theſe, *their Aſiatick Errour*, about keeping of *Eaſter*: The *Britains* obſerved the Rule which they had received with their Chriſtianity; and they received that, as our *Authour* ſays, *in the days of the Apoſtles.* The *Aſiaticks* received the ſame Rule, and the famous *Martyr Polycarp* defended it ſtoutly as an Apoſtolical Tradition; a whole *Council* under *Polycrates*, in the Year 197. declared it to be the Rule of St. *John*, taught and practiſed by him. Upon this accompt, if we ſuppoſe it an Errour, it can be no great one. For there is no *Traditional Doctrine* (either in *Rome*, or any *other* Church) which ſolely ſtands upon the credit of Tradition, and has no ſupport from *Scripture*, that can be better evidenced to come from an *Apoſtle*, and with the firſt Chriſtianity, than this Tradition which the *Britains*, *Scots*, *Aſiaticks*, *Greeks*, alledged in very early times to have received in one and the ſame way. For if this be ſo great an Errour, though it be ſo well atteſted, and ſo ſtrongly urged to be an *Apoſtolical Tradition*; what ſecurity can we have for the truth of any other *Tradition* whatſoever?

The

The great St. *Auguſtine* ſhews us in his *Epiſtle Caſulano*, S. Auguſt. Ep. 86. that the name of St. *Peter* can give no more Authority to a Tradition, than the name of St. *John*; nor has any Tradition more grounds of credit, becauſe it comes to us by the way of *Rome*, than if it came by the way of *Epheſus*; the *Eaſtern* Church is as creditable a Conveyancer of Tradition, as the *Weſtern*. Therefore if the *Britains* muſt be accuſed of any great errour for following of this Tradition, the *Roman* Church muſt be highly condemned for requiring the obſervance of ſo many things, by virtue of Tradition, when they have not the leaſt appearance of ſuch Arguments, as the *Britains* had, to prove their Traditions Apoſtolical. The *Britains* kept cloſe to their firſt Rule, never in the leaſt varied from it. The *Roman* Church oft changed and altered; and that before this *Auguſtine* the *Monk*'s days, as the Learned Dean of St. *Paul*'s has accurately ſhown in his Diſcourſe againſt Mr. *Creſſey*. And when thoſe of the *Roman* Communion argued againſt the *Aſiaticks*, and *Britains*, they could not diſprove the Tradition, or ſhew that this practice was an Innovation; but they alledged Reaſons, and external Arguments, to ſhew the inconveniency of it, from the miſchiefs that might come by ſuch a compliance with the *Jews*. Thus the Tables were changed, *Romaniſts* were for Reaſon againſt Tradition; and ſo they ever will be, when it is for their Intereſt.

2. The ſecond Errour charged upon the *Britains*, is *diſſent from the Church of* Rome *in the adminiſtring of Baptiſm*. Now this, I ſuppoſe, is put in to make weight in the Accuſation: for though *Bede* has thoſe words, yet he tells not wherein their practice differ'd from the *Romans*, nor yet wherein they were to be blamed; and has not one word in all his *Hiſtory* beſides, wherein he blames either the *Britains*, or the *Iriſh*, whom he calls (in the language of thoſe times) *Scots*, for any errour in the adminiſtration of *Baptiſm*. He ſays, *lib.* 2. *cap.* 4. of the *Scots* that they had

Bede, *lib.* 2. *cap.* 4. had the ſame ways and methods that the *Britains* had, *ſimilem vitam ac profeſſionem egiſſe*; and there having been, according to *Bede*, ſeveral Diſputes between the *Romaniſts*, and the *Scots*, in leſſer matters; had this been their fault, this would have been charged too upon them.

P. 31. Our *Authour* adds, *Although in ſome other matters they differ'd from the Church of* Rome, *yet* Auguſtine *promiſed to tolerate them, provided they would rectify theſe, which the Britiſh Biſhops conſented to.*

This is the worſt Paſſage in all our *Authour*'s Book: for it is manifeſtly falſe, point-blank againſt *Bede*'s words, who expreſly ſays, that they would not conſent; and then in the manner of citing the Paſſage, there is that ſhuffling and juggle, that plainly ſhews he deſigned falſhood. The words in *Bede* are theſe; *Si in tribus his mihi obtemperare vultis, ut Paſcha ſuo tempore celebretis, ut miniſterium Baptizandi, quo Deo renaſcimur, juxta morem* Romanæ *ſanctæ Eccleſiæ, & Apoſtolicæ Eccleſiæ compleatis; ut genti* Anglorum *una nobiſcum prædicetis verbum Domini, cætera quæ agitis, quamvis moribus noſtris contraria æquanimiter cuncta tolerabimus. At illi nihil horum ſe facturos, neque illum pro Archiepiſcopo habituros eſſe reſpondebant.* There cannot be a more plain denial than this. How then comes our *Authour* to ſay *that they conſented*; The truth is, he ſeems reſolved to ſay it, true, or falſe, and therefore he leaves the laſt words, wherein *Bede* declares the *Britains* diſſent; and adds to them theſe. *Cum Britones confitentur intellexiſſe ſe veram eſſe viam juſtitiæ, quam prædicaret* Auguſtinus; *Bede, lib.* 2. *cap.* 2. And from thence would infer, that the *Britains* did conſent. But theſe words belong to another matter; they are part of *Bede*'s Narration of the firſt meeting that *Auguſtine* had with the *Britains*; then it ſeems *Auguſtine* did a Miracle, and the *Britains* had a great ſenſe of it, and did confeſs that *Auguſtine*'s way was the right way: But yet for all this ſtound, and haſty words, they immediately recollected themſelves,

Bede, *lib.* 2. *cap.* 2.

Bede, *lib.* 2. *cap.* 2.

P. 31.

and

and in the next moment tell him, as *Bede* ſays; *Non ſe poſſe, abſque ſuorum conſenſu, at licentiâ, priſcis abdicare moribus. That without the leave and conſent of their own Clergy and Laity, or a Synod, (which was upon it forthwith called) they could not depart from their ancient Cuſtoms.* Bede, *lib.* 2. *cap.* 2.

Thus we ſee that the *Britains* who *confeſſed*, as our *Authour* ſays, yet would not *conſent*, till they had the Opinion, and Judgment of a *Synod*: and when *Auguſtine* propoſed his Matters to the *Synod*, they flatly denied either to receive his Doctrine, or himſelf as their *Archbiſhop*. So then it is plainly falſe, that the *Britains conſented*. But yet our *Authour* puts down that Confeſſion firſt in *Engliſh*, and after another quite different diſcourſe he puts it down in *Latine*; and that on purpoſe to prove *a conſent*. Now this muſt be deſigned to cheat, and couzen ſome; I hope he meant it for the *Roman Catholicks*; I do not fear that any *Proteſtant* can be gulled by ſuch a ſleight.

But from this Diſcourſe our *Authour* obſerves that it may be inferred that *Auguſtine*, and the *Britains* agreed in Subſtantials: this may be allowed, if he means onely thoſe things which are neceſſarily to be held by every one that is a Member of the true, Catholick, Apoſtolick Church. They agreed in the ſame *Saviour*, in the ſame *Scriptures*, in the ſame *Creeds*; and in all the Doctrine that was maintained and declared in the *firſt four General Councils*.

But this will not ſuffice, for our *Authour* imagines that they agreed in all the Doctrines which the *Church* of *Rome* at this day indeavours to impoſe upon others. In order to this, *pag.* 32. he diſcourſes: *After all this, can we believe that the Britains, who earneſtly contradicted* Auguſtine *in theſe ſmaller matters, and were ſo tenacious of their own Cuſtoms, would have ſilently received ſo many, and incomparably greater points of Faith, had they in like manner diſagreed from him therein?* credat Judæus Apella.

Here

Here our *Authour* is much to be blamed, becauſe he will not permit us to give him civil Language; he does not onely betray his ignorance, but what is much worſe; in this *Paragraph* he challenges to have skill in *Bede*, and *Bede* is the man that contradicts him in every thing he ſays. For *Bede* tells us, that the *Britains* neither received greater points of Faith, nor leſſer, from *Auguſtine* the Monk, nor his Companions. But for more than one hundred years after *Auguſtine*'s arrival, they eſteemed all his teachings to be vain, and trifling, and little better than *Paganiſm*. He concluded his *Hiſtory* in the Year 725. as appears, *lib.* 5. *cap.* 24. and he himſelf tells us in his *Epitome*, that *Auguſtine* came into *England* in the Year 597.

*Lib.*2. *cap.* 20. Yet he ſays, *Cum uſque hodiè moris ſit Britonum, Fidem Religionémque Anglorum pro nihilo habere; neque in aliquo eis magis communicare, quàm Paganis. That the Britains, according to their uſual way, had no eſteem at all for the Faith and Religion of the Engliſh; and that they would no more communicate with them, than with the Pagans.*

Lib. 2. *cap.* 4. And *Bede* does not onely ſay that the *Britains* had ſo mean an opinion of the *Romans*, and their Diſciples; but likewiſe that the *Scots* (or *Iriſh*) had the ſame. For where he gives us part of the *Letter* that *Laurentius*, *Mellitus*, and *Juſtus* ſent to the *Scots*; He ſays, that when they had tried the *Britains*, they thought the *Scots* might be better. *Cognoſcentes Brittones, Scottos meliores putavimus*, but yet they found both alike. *For* Dagamus *their Biſhop would neither eat at the ſame Table, nor in the ſame Houſe with them.* Dagamus *Epiſcopus ad nos veniens non ſolùm cibum nobiſcum, ſed nec in eodem Hoſpitio, quo veſcebamur, ſumere voluit.*

In the ſame *page* he ſays that *Laurentius*, and the reſt, wrote to the *Britains* too; *Sed quantum hæc agendo profecerit adhuc præſentia tempora declarant.* That is, that the preſent oppoſition, which the *Britains* made againſt the *Romaniſts* in *Bede*'s days, ſufficiently ſheweth that *Laurentius*

rentius his Letter had no effect upon them: and that is the ſame thing which we had before, *uſque hodie*, that from *Auguſtine* the *Monk* down to *Bede*'s days, the *Britains* had no regard for the *Romans* teaching of Faith, or Religion, ſo far as it differ'd from their own.

From theſe two Paſſages *Henry* of *Huntingdon* made the remark which he has, *lib.* 3. *Hiſt. Nec Britannos, nec Scotos velle communicare cum Anglis, & eorum Epiſcopo ſancto Auguſtino, magis quam Paganis.* Henr. Huntingd. *Hiſt. lib.* 3.

This is ſufficient to ſhew our *Authour*'s preſumption in alledging *Bede* to patronize his vain Opinations concerning the *Britains*; if we give credit to him, the *Britains* did not receive, either ſo many, or *ſo great points of Faith* from *Auguſtine* the *Monk*; for they received none at all. And therefore his Conſequence which he draws from thence, is like his Premiſſes, good for nought. That is this; *That the Doctrines (theſe two Points excepted, their Aſiatick Errour, and the difference about Baptiſm) which* Auguſtine *taught the Saxons, had been delivered to the Britains from the Apoſtles.*

For ſeeing we have an acknowledged difference in theſe two Points in *Auguſtin*'s days, and other differences (as I ſhall ſhew) brake out afterwards, and we find no manner of agreement between *Auguſtine* and the *Britains*; and no communication between his Followers and them for an hundred years after, but an extreme averſion and abhorrence of them, and their ways; he can no more argue for the truth of *Auguſtine*'s Doctrines from the conſent of the *Britains*, than he may for the truth of all the Doctrines which the preſent Church of *Rome* teaches, from the conſent of the preſent *Church* of *England*; we oppoſe them, and ſo did they; we, and they too, reject their Novelties, their unjuſt Uſurpations, their unreaſonable Impoſitions; And though the terms of Communion which they would lay upon us, are much harder than thoſe which *Auguſtine* offered to the *Britains*, yet we thank God our charity

continues towards them; we call them Christians, and treat them as Christians, (which the old *Britains* would not do) and with meekness and humility we endeavour to shew them their Errours.

This is enough to the Case of *Augustine*, and of *Bede*'s Relation of it. And enough to the First Part of this *Authour*.

Sir,

July 26. 1687.

I am Yours.

A brief

A brief Account of Auguſtine, *and the* Converſion *of the* Engliſh, *taken out of* Bede's Eccleſiaſtical Hiſtory.

Auguſtine after he had been received gratiouſly by *King Ethelbert*, knew not what he had to doe. He was ſent to preach plain Chriſtianity to thoſe that were willing to learn it: But he had a mind to doe ſomething elſe, and therefore ſoon ſent to *Pope Gregory* for his reſolution of certain Queſtions; moſt of which our modern *Hiſtorians* cenſure as Legal and *Levitical*; and think them all, excepting *three*, to be of little uſe. *Two* of theſe are remarkable, the *firſt* concerning his own power, which he would have extended not onely over *Britain*, but to *France*; in this latter he was repreſſed, and told that the *Pope* could not, nor ought to grant it, becauſe his *Predeceſſours* had before ſetled it on the *Biſhop* of *Arles*; yet over the *Biſhops* of *Britain* he gives him all the power which he could wiſh. *Omnes Epiſcopos Britanniarum tuæ fraternitati committimus, ut indocti doceantur, infirmi perſuaſione roborentur, perverſi autoritate corrigantur.* Now it was unreaſonable in *Auguſtine* to ask this, and injuſtice in *Gregory* to grant it: For both muſt needs know, that this was an invaſion of the Rights of *Biſhops* againſt the *Canons* of the Church; againſt the *Sixth* of the *Nicene Council*, and the *Eighth* of the *Epheſine*, which ſays expreſly, that if the Rites of Churches are taken away, and that by any *Patriarch* whatſoever, that Fact ſhould be null and invalid. This (Father *Barn* ſays) gave juſt cauſe and reaſon to the *Britiſh* Biſhops to withſtand *Auſtin*; *quia videbatur Auguſtinus ἀκανόνως agere cum iis, cogendo eos ut reciperent eum pro Archiepiſcopo, & mandatis exterorum ſe ſubderent. Cum antiqui mores Eccleſiæ ſuæ poſtularent, ut omnia inter ſe Synodicè agerent, tum pro Epiſcoporum*

Bede, *lib.* 1. *cap.* 27.

Bede, *lib.* 1. *cap* 27. *Reſp.* 9.

Barneſius, *Cath-Rom. Pacif. p.* 60.

porum ordinationibus, tum pro aliis negotiis Eccleſiaſticis.

Bede, *lib.* 1. *cap.* 27. *Inter.* 3.

The *ſecond* conſiderable *Query* of *Auguſtine* was concerning *Rituals, Forms of Worſhip, Miſſals* or *Liturgies*; in this he propos'd how it comes to paſs, *ſeeing the Faith is the ſame every-where, that there is a difference in Miſſals, one form or uſage in Rome, and another in France.* Now to this, the *Pope* gave him a wiſe and good anſwer, if he made uſe of it; That he ſhould gather from every place, whatever he found beſt, and moſt pleaſing to Almighty God; not having reſpect to places, but to things; and if the Forms and Uſages of *France* were better than thoſe of *Rome*, he might freely take them, without giving any partial reſpect to the place where he had been bred; *Non enim pro locis res, ſed pro bonis rebus, loca ſunt amanda.* This was a moſt worthy direction of *Gregory the Great*; and if *Auguſtine* had followed it, no doubt his Rules and Orders had been venerable and good: But it is more probable he did it not. Becauſe he was over buſie in faulting the *Britiſh* Churches; He charges them with ſome things as intolerable; and other things, which he intimates to be many, as contrary to *Roman* Uſages. *Cætera quæ agitis, quamvis moribus noſtris contraria equanimiter cuncta tolerabimus.* Now the *Britiſh* and *French* Churches, as they had the ſame Faith, ſo they had much the ſame *Rituals, Miſſals* and *Liturgies.* They had frequent Communications one with another; and in difficulties about Religion, they were moſt friendly, and ready to give mutual aids and aſſiſtances; Three *Britiſh Biſhops* were at the *Council* at *Arles* in *France*; and two *French Biſhops*, St. *German*, and St. *Lupus*, by order of a *Council*, at the requeſt of the *Britains*, came into *Britain* to ſtop the *Pelagian Hereſie*, to reform Errours, and compoſe Differences there. *Agilbertus* who was afterwards *Biſhop* of *Paris*, came from *France* into *Ireland*, and ſtaid a conſiderable time there to ſtudy Divinity, and improve his skill in the Holy Scriptures. *Agilbertus natione Gallus legendarum gratiâ Scripturarum in Hyberniâ non parvo tempore demo-*

Bede, *lib.* 1. *cap.* 27. *in Reſp.* 3.

Bede, *lib.* 2. *cap.* 2.

Bede, *lib.* 1. *cap.* 17.

Bede, *lib.* 3. *cap.* 7.

demoratus; And others went from *Britain* into *France* upon the ſame account.

From hence we may eaſily preſume, that the *Britiſh*, *Iriſh* and *French* Churches had in moſt things the ſame *Rules* and *Orders* amongſt them; St. *Jerome* ſays, *Epiſt.* 58. *Galliæ & Britanniæ Eccleſiæ unum Chriſtum, unam obſervant regulam Fidei.* Upon this accompt it ſeems not unlikely, that *Auguſtine* might think he had as many exceptions againſt the *French* Churches, as againſt the *Britiſh*. As he faults the ways and methods of the *Britains*, becauſe they were different from the Cuſtoms of the *Romans*, *moribus noſtris contraria*. So he offers it to the *Pope*, as a thing worthy of conſideration, that the *French Miſſals* were not the ſame with the *Romiſh*. Jerome, *Ep.* 58. Bede, *lib.* 2. *cap.* 2.

In both caſes he ſeems to govern himſelf by one and the ſame reaſon, and that is this; that the *Forms*, *Uſages* and *Miſſals* of *Rome* were the beſt, and therefore *all other Churches* ought to be brought into the ſame methods with that. From hence it appears that there was a difference amongſt the *Romans* themſelves. *Pope Gregory* was of one mind, and *Auguſtine* of another. *Pope Gregory* thought there were pious and uſefull Inſtitutions in other Places, as well as at *Rome*; ſome as good, and ſome better. And therefore he gave advice to *Auguſtine* to pick and chooſe in every Countrey whatever he thought to be beſt, or moſt ſuitable to the People, whom he ſhould convert to the Chriſtian Faith. *Ex ſingulis ergo quibuſque Eccleſiis, quæ pia, quæ Religioſa, quæ recta ſunt elige, & hæc quaſi in faſciculum collecta, apud Anglorum mentes in conſuetudinem depone. Whatever you find in any Church whereſoever, that is pious, religious and right, take it, and teach it to the Engliſh, and bring it into uſe and cuſtome amongſt them.* Herein he ſhewed himſelf to be great, and wiſe, as well as Chriſtian; but *Auguſtine* was altogether *Roman*, he would take nothing, and ſcarcely allow of any thing, that he himſelf had not been uſed to at *Rome*. He acted quite contrary to the *Pope*'s directions. He gave Bede, *lib.* 1. *cap.* 27.

himſelf

himſelf up to that fondneſs and partiality, which *Gregory* above all things hated. He was for Places, and not for Things; and inſtead of teaching the plain Chriſtianity to *Saxons*, he buſied himſelf to bring the Faſhions of *Rome* into *Wales:* hereby he loſt the advantages which the prudence of *Gregory* had laid out for him. He exaſperated and diſguſted both the *Britiſh*, and *Scotiſh* (or *Iriſh* Churches) and had but ſmall ſucceſs amongſt the *Engliſh*; for the Chriſtianity he planted amongſt them was but ſhort liv'd. As ſoon as *Ethelbert* was dead, *Auguſtine*'s new Converts turned Renegadoes to their old Paganiſm; his Companions, *Mellitus* and *Juſtus*, were forced to fly; and *Laurentius* (who miraculouſly was ſtopped, as *Bede* ſays) began a new work, and with much pains and labour, after the return of *Mellitus* and *Juſtus*, effected but little.

Bede, *lib.* 2. *cap.* 5.

Paulinus, and other *Miſſionaries*, came after, and did ſomething. But if we believe *Bede*, the *Saxons* were as much obliged for their Converſion to the *Scots*, and to the *French*, as to the *Romans*; He commends the Labours of *Columba*, of *Aidan*, of *Ced*, and *Ceadda*, and *Finan*, and *Colman*, and *Trumhere*, and *Agilbertus*, and *Felix*, as highly as any of the *Romans*. By the unwearied labours of theſe Men, Chriſtianity found a reſurrection, and after death was reſtored to life again; it lived and flouriſhed, and ſpread it ſelf to moſt parts of this *Iſland*.

Here it muſt be obſerved, that in the times of theſe Men, Chriſtianity had one advantage which it wanted before; and that is this. That a Man of a quite different temper from *Auguſtine* was then *Archbiſhop* of *Canterbury:* For *Honorius*, who was *third* Succeſſour to *Auguſtine*, did as induſtriouſly avoid all needleſs Conteſts, as *Auguſtine* did precipitately run upon them. He ſeems to be a Man intirely of *Gregory*'s ſpirit and temper; He was for goodneſs, and piety, and ſincere Chriſtianity, and would not ſtand upon *Rituals*, and *Uſages* of *Rome*; upon nicety and *punctilio*; ſo as for their ſakes to give diſturbance to ſuch as were

faithfull

faithfull in teaching plain Christian Doctrines. That which *Augustine* accompted intolerable, and did what he could to extirpate, and must be thought to be too much imbittered against the Professours of it, if he outliv'd the slaughter of the *Monks* of *Bangor*, *Honorius* could tolerate; for he kept communion and fair correspondence with *Aidan* and the *Scots*, though they continued in the *Asiatick Errour*, as our *Authour* calls it; or observed their *Easter Feast* at a different time from what the *Romans* would have them to keep it; and that according to the same rule which *Augustine* so highly faulted in the *British* Church, *Bede* tells us. *Lib.* 3. *cap.* 25.

Hæc dissonantia Paschalis vivente Aidano patienter ab omnibus tolerabatur; quia etsi Pascha contra morem eorum, qui ipsum miserant, facere non potuit: opera tamen fidei, pietatis, & dilectionis juxta morem omnibus Sanctis consuetum diligenter exequi curavit; unde ab omnibus, etiam his qui de Paschâ aliter sentiebant, meritò diligebatur, nec solum à mediocribus verum ab ipsis quoque Episcopis, Honorio Cantuariorum, & Felice Orientalium Anglorum, venerationi habitus est.

By this it appears, that *Honorius*, and *Felix* too, the *Bishop* of the *East Angles*, were Men of a different temper from *Augustine*, of a higher and more inlarged Spirit; they looked upon Christianity as a thing much different, and infinitely preferable before *Roman* Usages, Customs and Determinations.

Whilst this Spirit governed, much was done in the propagation of Christianity amongst the *Saxons*, by *Aidan*, *Finan*, and *Colman*, all *Scots*, and successively *Bishops* of *Lindisfarn*. *Finan* ordained *Diuma* Bishop of the *Mercians*, and *Ced* Bishop of the *East Saxons*, by whose Labours they received again the Christian Faith, which they had cast off ever since the Expulsion of *Mellitus*, that is for near fifty years. Bede, *lib.* 3. *cap.* 21. Bede, *lib.* 3. *cap.* 22.

And he went on with great success in his Diocese, raising up Churches, and ordaining Priests and Deacons; *majore auctoritate inceptum opus explens. Fecit per loca Ecclesias*,

Bede, *ut prius.* *ſias, Presbyteros & Diaconos ordinavit, qui ſibi in verbo fidei, & miniſterio baptizandi adjuvarent.*

And *Bede* tells us, that at the death of *Deusdedit*, *Archbiſhop* of *Canterbury*, there was in all *Britain* but one *Biſhop* ordained by the *Romans*; which he calls Canonically ordained, and that was *Wini*; and that he was ſo little concerned for *Auguſtine*'s opinion in the *Paſchal* Controverſie, that he joined to himſelf two *Britiſh* Biſhops in the Ordination of *Ceadda*, to be *Archbiſhop* of *York*. *Wini aſſumptis in ſocietatem Ordinationis, duobus de Britonum gente Epiſcopis, qui Dominicum Paſchæ diem ſecus morem Canonicum celebrant. Non enim erat tunc ullus, excepto illo Wini in totâ Britanniâ Canonicè Ordinatus.*

Bede, *lib.* 3. *cap.* 28.

Thus things went on eaſily, with great ſucceſs, and great delight; the Goſpel was preached among the *Saxons* by theſe *Scots*, till *Wilfrid* his return from *Rome*; He it ſeems was a ſprightfull Young-man, and deſirous to raiſe himſelf to ſome greater eminency than others, upon that accompt he travelled abroad to *France*, and *Rome*, and made it his buſineſs to inform himſelf of the Uſages and Practices that were there. At *Rome* he ſtudied the Controverſie about *Eaſter*, and there under *Boniface* he learnt the new Circle, and many other things that concerned Eccleſiaſtical Diſcipline, as *Bede* ſays. *Computum Paſchæ rationabilem, & alia multa, quæ in patriâ nequiverat, Eccleſiaſticis Diſciplinis accommoda, eodem Magiſtro tradente percepit*; at his return from thence, he ſtayed in *France* with *Dalfinus*, *Biſhop* of *Lyons*; and there had his Crown ſhaven, *Ab eo attonſus eſt*, or as it is, *lib.* 3. 25. *à quo Tonſuræ Eccleſiaſticæ coronam ſuſceperat*; and was deſigned to be the *Biſhop*'s Heir; *& in tanto habitus amore, ut hæredem ſibi illum facere cogitaret.* So *Bede* ſays, though we know not how he comes to join thoſe two together, unleſs he thought that *Dalfinus*, and *Wilfrid* too had a great deal more of deſigns upon the World, than the *Scotiſh* Biſhops and *Monks* had.

Bede, *lib.* 5. *cap.* 20.

Bede, *lib.* 5. *cap.* 20.

He returns home, and young *Alchfrid* was committed

to

to his tuition; him he entertains with Diſcourſes about *Rome*, and *France*, about *Eccleſiaſtical Diſcipline*, *Eaſter* and *Tonſure*; and gains ſo far upon his Pupil, that he thought *Wilfrid*'s skill in Eccleſiaſtical Affairs infinitely beyond that of the *Scots*. *Hujus Doctrinam omnibus Scotorum traditionibus jure præferendam ſciebat.* And now began the old Queſtion to ſtir again, *Bede* ſays; *Defuncto Finano, cùm Colmannus in Epiſcopatu ſuccederet, & ipſe miſſus à Scotia, Gravior de obſervatione Paſchæ, necnon & de aliis Eccleſiaſticæ vitæ diſciplinis, controverſia nata eſt. Colman, Biſhop* of *Lindisfarn*, was for keeping up the *Cuſtoms of his Anceſtours*, and *Wilfrid* was for bringing in *the Uſages of Rome.* Bede, *lib.* 3. *cap.* 25. Bede, *ut prius.*

The particular matters in queſtion were about *Eaſter* and *Tonſure*, or the time when that *Feaſt* was to be kept, and the right way of ſhaving Prieſts Crowns. *Motâ ergò queſtione de Paſchâ vel Tonſura, vel aliis rebus Eccleſiaſticis.* Upon theſe a *Synod* was called, King *Oſwi* and his Son *Alfrid* was there, and the *King* made a Speech at firſt, wherein he talks, as if he thought the moſt important Affairs of Chriſtian Religion were then to be determined; *quod oporteret eos qui uni Deo ſervirent, unam vivendi regulam tenere, nec diſcrepare in celebratione Sacramentorum Cæleſtium*; *That they who ſerved the ſame God, ſhould have the ſame rule of living, and have no difference in the uſe of the Heavenly Sacraments.* Bede, *lib.* 3. *cap.* 25. Bede, *ut prius.*

In this Synod *Colman* and *Wilfrid* diſputed in the behalf of their ſeveral ways of calculating the time of *Eaſter*; the one alledging a Tradition from St. *John*, and the other from St. *Peter*: And King *Oſwi* at laſt, who little underſtood the force of either Argument, determined for *Wilfrid*'s Opinion; and that becauſe he would not loſe the favour of St. *Peter*: for ſeeing both the Diſputants agreed that *Chriſt* had ſaid unto St. *Peter*; I will give unto thee the Keys of the Kingdom of Heaven; The *King* ſaid, *If he be the Door-keeper, I will not offend him, leſt there be none to open when I come there*; ſo *Bede* tells us in the end of the 25th *Chapter*, *Lib.* 3.

Immediately after this, *Colman* finding himself and his Doctrine in contempt, leaves his Bishoprick, and goes over into *Ireland*, *tractaturus cum suis, quid de his facere debebat*; and there went along with him all such as would not receive this new Reform in the Points of *Easter* and *Tonsure*.

Bede, *lib.* 3. *cap.* 26. *Assumptis his qui sequi voluerunt, id est qui Pascha Catholicum, & Tonsuram coronæ (Nam & de hoc quæstio non minima erat) recipere nolebant.* And a very little while after, all the rest of the *Scots* throughout all *England*, either submitted to the new Orders, or returned to their own Countrey:

Bede, *lib.* 3. *cap.* 28. *ut Scotti omnes, qui inter Anglos morabantur, aut his manus darent, aut redirent in patriam.*

Here the *English* Christians suffered a great loss, who of a-suddain were deprived of the Ministeries of so many excellent Persons, (who had taught them, converted them, baptized them, and oft communicated the Holy Sacrament to them) and that onely for the sake of two Usages brought from *Rome*; the one of which is certainly impertinent, and such as deserves not in the least to be contested; and the other was thought tolerable by *Honorius* and *Felix*, and the best of those that were busied in the conversion of the *English*. It is deplorable to think, that for the sake of these, the *English* Christians should lose their Teachers; who, if we believe *Bede*'s accompt, were most extraordinary Persons, of great piety, severe vertue, and most sincere goodness.

Bede, *lib.* 3. *cap.* 26. *Bede* says: *Quantæ parcimoniæ, cujusque continentiæ fuerit ipse* (Colmannus) *cum Prædecessoribus suis, testabatur etiam locus ille, quem regebat; ubi abeuntibus eis exceptâ Ecclesiâ pauciſſimæ domus repertæ sunt, &c. They were Men of great self-denial, they had a good Church for the service of God, but very few Houses for themselves, and those onely such, as necessity of living did require; they had no money or stock but in Beasts: what money the rich gave unto them, they presently distributed to the poor; and they had no need of any, for the great ones, who came to their Church, came thither for no other cause but to say their Prayers, and to hear*

hear the Word of God; and if the King himself came thither, he said his Prayers, and away he went; or if he wanted a refection, he and his Attendants were content to partake of the daily Provision for the fraternity of their House. The whole care of these Teachers was to serve God, and not the World; to provide for the Heart, and not for the Belly: from whence it came to pass, that Religion was then in great veneration; whereever a Clerk or a Monk came, he was received by the People as the Servant of God. If they saw him on the road, they ran to him, and rejoyced in the humblest posture to receive his blessing. They attended to his Instructions, and Exhortations; and every Lord's Day they came in crowds, either to the Church, or to their Monastery, to learn the Word of God. If a Priest came by chance into a Village, the People gathered together, and took care that they might hear the Word of Life from him: For upon no other accompt did the Priests or Clerks go abroad, but to preach, to baptize, to visit the Sick, and to take care of Souls; and so far were they from designs of worldly greatness, that they would not accept of Estates, and Lands, to build Monasteries upon them, where they were not constrained by more than ordinary instance from the Secular Powers.

This accompt *Bede*, no Friend to them, but to the adverse Party, gives of them; and therefore it must be presumed to be true. Those *Scots* (or *Irish*) then were most admirable Persons, great Examples of Vertue and Piety, a blessing of God, and an honour to a Nation. But such was the weakness, or the humour of those times, that all these were to be thrown out, to make way for the reception of a few *Romish* Usages. *Wilfrid* had the ascendant, and he would have it so. And good St. *Chad* amongst the rest was forced to leave the *Bishoprick* of *York*, that *Wilfrid*, by virtue of the Power and Authority of that *Seat*, might be better inabled to carry on his Reformation according to his new Designs and Projects. Bede, *lib.* 5. *cap.* 20.

This Story deserves some Remarks and Considerations;

and if the preſent *Romaniſts* would reflect upon it, they will find cauſe to ceaſe their boaſts of the performances of their Predeceſſours in the converſion of the *Engliſh* Nation.

I will add one thing, that as *Auguſtine* had no great ſucceſs in his buſineſs, ſo neither had *Wilfrid* in his; For he was *twice* thrown out of his *Biſhoprick*; and *twice* went to *Rome* to make Complaints; and though he was a Man of Parts, and had a zeal for that which he thought good, yet the effects of his tumultuouſneſs followed him; and he that gave troubles to others, had troubles himſelf.

One Paſſage farther there is in *Bede* that muſt not be omitted, that is, concerning *Theodore*, his election to be *Archbiſhop of Canterbury*, and his miſſion hither; it ſeems *Egbert*, *King* of *Kent*, and *Oſwi*, King of the *North-Humbrians*, had agreed, after the death of *Deuſdedit*, to ſend *Wighart* to *Rome* to be conſecrated there; and that ſome conſiderable time after the *Biſhoprick* had been void. *Ceſſante non pauco tempore Epiſcopatu*: *Wighart* dyed of the Plague at *Rome*. *Vitalian*, then *Pope*, conſiders whom to ſend over in his ſtead; he thought firſt of one *Adrian*, who refuſed the *Archbiſhoprick*, and commended one *Andrew*, who likewiſe refuſed; then *Theodore* was thought of, and approved, yet *Theodore* could not be conſecrated till he had received *a new Tonſure*. *Bede* ſays he was born at *Tharſus* in *Cilicia*, and had the Tonſure of St. *Paul*, after the manner of the *Orientals*; *Habuerat Tonſuram more Orientalium Sancti* Pauli *Apoſtoli*. And therefore he was ſtayed at *Rome* (though the *Engliſh* Nation much wanted their *Archbiſhop*) four months, till his Hair was grown, that the Crown of St. *Peter* might be rightly ſhorn on his Head, *quatuor expectavit menſes, donec illi coma creſceret; quo in coronam tonderi poſſet.* It ſeems the ſame temper that *Wilfrid* brought into *England* was then regnant at *Rome*; and a great ſtreſs was laid upon the right Cut, and wonderfully accurate they were in diſtinguiſhing the Tonſure of St. *Peter* from that of St. *Paul*, and of *Simon Magus*, as

Bede, *lib.* 4. *cap.* 1.

Bede

Bede ſhews. And Mr. *Creſſey* in his *Church-hiſtory*, after a punctual relation of the ſtate of this *worthy* Controverſie, expreſly ſays, *That the Popes of this age took care, that St.* Peter's *Tonſure ſhould onely be received in* Britain. Bede, *lib.* 5. *cap.* 22. Creſſy's *Hiſt. lib.* 16. *cap.* 18. *n.* 17.

This ſpeaks how vain and trifling the *Romans* then were; and it is amazing to compare the thoughts and deſigns of theſe, with the accompt that *Bede* gives of thoſe excellent *Scots*, who were forced to leave *England* for their ſakes.

But *Theodore*, as he had been uſed himſelf, ſo he was forced to treat others; his firſt great buſineſs was to ſecure the two *Points* of *Eaſter* and *Tonſure*, and he durſt not but doe it; for he had a Spy over him, to watch his motions; and to urge him to keep cloſe to the preſent humour of *Rome*. *Bede* tells us that *Adrian* came over with him, *ut ei Doctrinæ Cooperator exiſtens diligenter attenderet, ne quid ille contrarium veritati fidei, Græcorum more, in Eccleſiam cui præeſſet introduceret.* Bede, *lib.* 4. *cap.* 1. Here we may obſerve the vaſt difference between the Counſels and Deſignments of *Gregory the Great*, and thoſe of *Pope Vitalian*. *Gregory* encourages and exhorts his *Miſſionary Auguſtine*, to gather and take up in every Countrey any Uſage, or Practice, or Mode, or Form, that is pious, and religious, and to the glory of God; and to have no regard for Places, but Things; no more for the Uſages of *Rome*, than for thoſe of *France*. But *Vitalian* ties his *Miſſionary Theodore* to keep cloſe to all the ways and methods of *Rome*. He would have him ſhew *Rome* in every thing he did, and to be intirely of the *Roman* cut. He was altogether for place, and not for thing: He had no concern for what was pious, and what religious, and what of good uſe in other Places. He was for that onely which was done at home. And though Chriſtianity was once moſt pure, and moſt gloriouſly had flouriſhed in the *Eaſtern* Churches, yet he particularly cautioned and provided, that *Theodore* ſhould lay aſide his firſt

firſt Works, and the Inſtitutions of his *Fathers*, and the Traditions of the *Eaſt*, and intirely govern himſelf according to the Uſages of *Rome*.

Now the effect of this is moſt remarkable; though *Theodore* ſubmitted to all this, and came with reſolution to pleaſe them, whoſe Creatures he was; yet being a learned, ſtout, and moſt reverend *Prelate*, he was forced in a little time to run into open oppoſition againſt *Rome*. For *Wilfrid*, the great Stickler for *Roman* Faſhions, indeavoured to outdoe him, and would always be one ſtep beyond him in the way of *Romanizing*. He could not conſecrate a *Biſhop*, but *Wilfrid* had ſomething to ſay againſt it; nor make a *Synodal Conſtitution*, but he had much to fault in it. And ſo troubleſome he was, that *Theodore* was forced to throw him out of his *Biſhoprick*: upon this *Wilfrid* appealed to *Rome*, and got the *Pope's Bull* for his reſettlement; yet *Theodore* would not reverſe his Sentence; and King *Egbert* added a ſecond of Baniſhment againſt him: And neither would obey, although the *Pope* threatened deprivation and excommunication to all thoſe that would not receive him.

Indeed in the ſecond year of *Alfrid* he returned again, but ſoon was baniſhed again; and then again he appealed to *Rome*: and though he had favour there, yet he received no benefit from it here. For *Wilfrid* himſelf being ſummoned to appear at a *Synod*, upbraided the *Engliſh* Biſhops; *That they had oppoſed the Pope's Command for two and twenty years; and wondered that they durſt prefer the Conſtitutions of* Theodore, *before the Bull of the Pope.*

But for all his talk, the *Synod* had no more regard for the Bull, than the *King*, or the *Archbiſhop* had; for they added a third Sentence of Excommunication againſt him and his Adherents. And as long as *Theodore* lived, this *Papal Bull* was not in the leaſt regarded; but *Wilfrid* the great *Romanizer*, Innovator and Reformer, who had vanquiſhed

quiſhed the good and truly Chriſtian *Scots* (or *Iriſh*) and thought he merited much in his Conteſts about *Eaſter* and *Tonſure*, found himſelf ſufficiently beaten by one who was a mere Creature of *Rome*.

All this may be ſeen in *Bede*, and in the Life of *Wilfrid*, written by *Stephen Heddius*. Bede, *lib.* 5. *cap.* 20.

This ſhort Narration may deſerve ſome few thoughts from any candid *Reader*; whether he be *Papiſt* or *Proteſtant*, *Romanizer* or *Catholick*, and what is more than all thoſe names, *plain Chriſtian*. Here any one may ſee ſomething of the firſt Chriſtianity, and ſomething of that which was ſuperadded to it; the firſt moſt venerable and good, the other vain and trifling. In the Advices of *Gregory* to *Auguſtine*, and in the Lives and Practices of *Aidan*, *Finan* and *Colman*; we have a moſt generous ſenſe of Piety and Religion, and noble Deſignments moſt agreeable to thoſe of our *Saviour* and his *Apoſtles*. In the Aims of *Auguſtine*, *Wilfrid* and *Vitalian*, we have that which is low and mean; great values put upon little things; The Name of St. *Peter* oft uſed, and nothing elſe; the Soul and Temper of him ſeems totally to be laid aſide. Great noiſe, and ſtir, and confidence imployed to advance that which was of no uſe: And the ſame Arts ingaged in the Service which the great St. *Auguſtine* and St. *Ambroſe* deſpiſed and trampled upon, when they found them formerly appearing in like caſes. Aug. *Ep.* 86. Caſulano.

Beſides, we may here ſee what miſchiefs have come from thoſe Men, who have made it their buſineſs to ſubject the Faith and Worſhip of Chriſtians to the Determinations and Uſages of one City. *Wilfrid* certainly gave much trouble, and great diſturbance to *Theodore*, to *King Egbert*, to *King Alfrid*; to *England*, to *Rome*; and all this to very little purpoſe.

If any one now has a mind to ſatisfy himſelf in the difference between the old *Catholick*, and the old *Romanizer*,

Bede, *lib.* 3. *cap.* 26. Bede, *lib.* 5. *cap.* 21.

zer, he may compare the accompt which *Bede* gives of *Colman* and his *Predeceſſours*, with the *Elogium* which he gives of *Acca*, *Wilfrid's* Succeſſour; the *firſt* of theſe I have tranſlated, and the other our Adverſaries may doe, when they think good.

THE END.

Some Books lately Printed for *Brab. Aylmer.*

A *Treatiſe of the Pope's Supremacy: to which is added, A Diſcourſe concerning the Unity of the Church.* By Dr. Iſaac Barrow.

A Diſcourſe againſt Tranſubſtantiation. By Dr. Tillotſon.

A Diſcourſe concerning the Adoration of the Hoſt, as it is Taught and Practiſed in the Church of Rome.

A Diſcourſe of the Communion in One Kind: In Anſwer to a Treatiſe of the Biſhop of Meaux's.

A Diſcourſe againſt Purgatory.

A Requeſt to Roman Catholicks to Anſwer the Queries upon theſe their following Tenets. (viz.)

§ I. *Their Divine Service in an Unknown Tongue.* II. *Their taking away the Cup from the People.* III. *Their with-holding the Scriptures from the Laicks.* IV. *The Adoration of Images.* V. *The Invocation of Saints and Angels.* VI. *The Doctrine of Merit.* VII. *Purgatory.* VIII. *Their Seven Sacraments.* IX. *Their Prieſts Intention in Baptiſm.* X. *The Limbo of unbaptized Infants.* XI. *Tranſubſtantiation.* XII. *The Propitiatory Sacrifice of the Maſs.* XIII. *Private Maſſes.* XIV. *The Sacrament of Penance.* XV. *The Sacrament of Marriage, with the Clergies Reſtraint therefrom.* XVI. *Their Sacrament of Extream Unction.* XVII. *Tradition.* XVIII. *That thread-bare Queſtion, Where was your Church before* Luther? XIX *The Infallibility of the Pope with his Councils.* XX. *The Pope's Supremacy.* XXI. *The Pope's Depoſing Power.* XXII. *Their Uncharitableneſs to all other Chriſtians.*

Now in the Preſs, A Diſcourſe of the Sacrifice of the Maſs. In 4°.